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THE CROZER QUARTERLY

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RECONSTRUCTION IN CHINA

His Excellency, The Chinese Minister, SAO-KE ALFRED SZE

I HAVE taken "Reconstruction in China"[1] as the title for my address. This subject I have selected because I believe that it is one which is not so well known outside of China as it should be. At the same time, it is a subject so broad and varied in its content that I shall be able to consider only some of its more outstanding points, and these I shall be able to deal with in only general terms.

First of all, I would ask my audience to bear in mind that in China from time immemorial the governments, local as well as central, have not sought to take an active part in controlling or influencing the social and economic activities of their peoples. In fact, in the past, such an interference would have been regarded by my people as an undue interference with their right to regulate their own affairs by their own less formal, less coercive means, and in accordance with their own ideas as to justice, propriety, and expediency.

This conception of the extremely limited sphere of political authority has constituted one of the fundamental differences between Eastern and Western life and, given the social and economic conditions of the Chinese people, it has been by no means devoid of advantages. As I shall presently point out, Chinese political as well as social, economic, and cultural ideas are rapidly changing and, in many respects, these are tending to approximate those of the Western world. It still remains true, however, that without an appreciation of the minor part which political authority has been accustomed to play in the life of the Chinese people, it is impossible to form a correct conception as to the present situation in China. In the Western world, habituated as the people are to look to their governments for both guidance and control, any failure of those governments to function with reasonable efficiency and controlling authority leads to national

[1] An address delivered in the Seminary Chapel, November 28, 1934.

demoralization and disorder. This is not true in China. When there is political discord there, and even when there is considerable armed fighting between contesting parties, only local and temporary and what one might call surface disturbances are caused. The underlying and all-pervading economic and social life of the people is not seriously troubled. Thus it is that a Westerner is apt to gain a distorted idea as to what is the situation in China when he reads in the newspapers of civil strifes in China, and the lack of complete coercive control by the Central Government over certain portions of China's vast area. Almost certainly he would be surprised, could he gain a full knowledge of the great movement for social and economic reconstruction which has been under way during recent years, and has now gained a momentum that is sure to carry it to results that will be of tremendous benefit to the Chinese people and, I may say, to the entire world which will necessarily profit from the enhanced well-being of a people numbering more than four hundreds of millions.

It is well known that, beginning with the overthrow of the old imperial system in 1911, China has been passing through a period of political evolution in her attempt to establish her central and provincial governments upon a firm popular basis. It is not so well known that this change from an autocratic to a democratic rule has carried with it an enlarged conception of the proper province of government, and has been accompanied by equally radical alterations in almost all other departments of thought and action. Thus, the Chinese people now look to their governments not only for police protection, but for the promotion, in every possible way, of their general economic and social welfare; and at the same time they are rapidly modifying their own economic methods and cultural ideals.

In result, I believe it is correct to say that nowhere else in the world, unless it be in Turkey, are there such profound changes taking place in all departments of national life as are to be observed in China. In the report of the Commission sent out to the Far East in 1932 by the League of Nations—the so-called Lytton Commission—we find it declared " The dominating factor in China is the modernization which is slowly taking place. China today is a nation in evolution, showing evidence of transition in all aspects of national life." The only emendation I would be disposed to make with regard to this statement is the use of the word " slowly." The words " slow " and " rapid " have, of course, significance only with regard to some predicated standard. Considering the rate at which evolutionary processes in the life of a numerous people may be expected to proceed, I myself would describe the developments taking place in China as exceptionally rapidly.

Education

Of fundamental importance as regards its permanent and pervading influence is probably the advance in China, since 1905, of educational methods and facilities.

Prior to 1905, Chinese education had had for its primary purpose the inculcation of moral principles rather than the imparting of substantive information or facts. A second characteristic of this older educational scheme was that the Central Government concerned itself only with the holding of examinations for testing the proficiency attained by students. In the modern and present régime of Chinese education, not only has the scope of instruction been greatly widened so as to make it include matters of scientific, philosophical and technological interest, but the Central Government as well as the provincial and lesser local administrative authorities now conceive it to be their proper function to provide the means whereby their citizens may obtain higher as well as primary and intermediate instruction.

How rapid this development has been is indicated by the fact that China now has more than a hundred institutions of higher learning, more than twenty of which are national institutions. The importance that is now attached to science, and the practical application of the results of science, is attested by the fact that thirty of these colleges specialize in technological subjects.

Added to the graduates of these colleges and universities are the many Chinese students who have obtained their advanced instruction in foreign countries—a considerable proportion of them in the United States.

In result, China now has a very considerable body of highly educated men and women, many of whom are playing a prominent part in the public life of China, and destined in the future to play an increasingly important part.

As for primary and secondary education, it has been estimated that, in 1921, there were about three million children in school. The Ministry of Education of the Chinese Government reports that in June of 1934 there were eleven million in the primary and middle schools registered with the Government. And, since this does not include a large number of students in private schools of various kinds, it would appear that in thirteen years there has been an increase of not far from four hundred per cent.

There is still, however, a deplorable amount of illiteracy among the masses of the Chinese people. For some years now, there has been an important movement under the direction of Dr. Y. C. James Yen for the promotion of mass adult education to supplement the work of the

primary schools. The results of this movement, already reached, are considerable, and the prospects for still greater results are encouraging in the extreme.

In connection with this subject of education in China, it is necessary that I should also say a word regarding what is known as the New Culture or New Thought movement which, during the last twenty-five years has produced a veritable renaissance in China. This movement, largely under the influence and direction of the eminent Chinese philosopher, Hu Shih, has sought to give a literary standing to the popular or vernacular speech of the people, and thus to create a literature for the masses which will replace the old complicated pedantic writings which, in the past, have been available only to the few classical scholars. In 1920 the Ministry of Education ordered that this simplified language should be used in all text-books in the primary schools; and since then the same requirement has been made applicable to the upper grades and to high schools. The Government has also issued a dictionary fixing the pronunciation to be given to the words or characters of this new *Kuo-yu* or "national spoken language." Mr. Arthur W. Hummel, the eminent Sinologue and Chief of the Division of Chinese Literature of the Library of Congress, has expressed the opinion in an address delivered in 1930 before the Academy of Political and Social Science, that this cultural renaissance represents for China a revolution more significant than the political revolution which resulted in the overthrow of the old imperial system and the establishment of a republican form of government.

In connection with matters cultural, I wish that I had time to speak of what is known as the "New Life Movement," especially sponsored by General Chiang Kai-Shek, which advocates simple and what one might almost call puritanical rules of life and behavior. The subject is interesting and important enough for extended treatment.

General Economic Developments

I have spoken of the recent developments in China in the cultural fields of education and literary standards. In the commercial, financial, and industrial fields the modernizing movement has made equally great advance. Industrialization is going ahead, especially in the larger cities, and the Chinese banks are conducting their operations upon a larger scale and operating under sound financial principles. There is not time for me to state any details upon these points, but one general and important fact which I can mention is that, whereas, up to recent years, China was a field for foreign exploitation, whether with regard to the financing of railways and other large undertakings, or the conducting of

foreign trade, or manufacturing upon a large scale, this is no longer dominantly the case. The Chinese are now financing, in very large measure, their own public undertakings. They are establishing and operating their own manufacturing plants, and are themselves directing their large exporting and importing concerns instead of acting merely as subordinate agents for foreign companies. Speaking upon this point, Mr. Grover Clark, in an address before the Academy of Political and Social Science at its annual meeting, 1933, said: "Just as the Chinese have successfully pushed their demand for the cancellation of the special political privileges which the foreigners enjoyed in China, so they have, with even more striking success, and in very effective fashion, moved ahead to take from the foreigners—not by force, but by successful economic competition —special economic opportunities and privileges." "That change," Mr. Clark goes on to say, "is easily the most significant that has come in China in recent years."

Mr. Clark entitled his address "China's Economic Emergence," and in it he gave striking proof of the assertion which I have quoted. To those of you who are especially interested in this phase of China's development I would recommend the reading of the entire address.

In the matter of governmental action for the promotion of the health of its citizens there has been, within the last few years, a great advance. This development has been greatly aided and stimulated by the League of Nations, and this brings me to a phase of China's recent development of which I wish especially to speak: namely, the technical cooperation which, since 1930, has existed between the League and China.

In 1931 the technical cooperation between China and the League of Nations was broadened so as to make it include cooperation not only in the field of public health, but with regard to transportation, communication, agriculture, public works, etc. Also, at about this time a League of Nations Mission of Educational Experts was sent to China. A few months later, the League sent to China a group of experts to study and give their advice to the Government of China regarding local problems of river conservancy, land reclamation, flood prevention, and road building. Also a committee of experts was sent to advise regarding land reform and the improvement of agricultural conditions generally. Experts were also sent to aid in the field of industrial developments; and Sir John Hope Simpson was sent as Director General of the National Flood Relief Commission which has been appointed to deal with the extraordinary floods which had occurred in China in the fall of 1931.

In order that the various proposed constructive undertakings might be properly conceived and coordinated according to a comprehensive plan

of national improvement, the Chinese Government in 1931, established a body known as the National Economic Council.

The Chairman of this Council is General Chiang Kai-Shek, with Mr. T. V. Soong as Vice-chairman. Its *ex-officio* members, in addition to the private persons specially invited to membership, are the Ministers of the National Departments of Interior, Finance, Railways, Communications, Industries, and Education.

The end sought in creating this Council is to have available an advisory body, composed of competent persons who may assist the Government with regard to executing the larger reconstructive undertakings, as well as determining which of them are feasible, and their degrees of urgency. It is to be noted, as pointed out by General Chiang at the first meeting, that, so far as members of the Council are Ministers of Central Government, they are in a position to give immediate executive effect to such proposals as are adopted.

So much for the general plan for the cooperation of the League for the promotion of reconstructive measures in China. It is clear that it provides for a carefully and intelligently planned long-time project for the improvement of China's economic, industrial, and cultural life.

As concerns the specific enterprises approved by the National Economic Council and by the experts sent to China by the League, the most convenient summary is to be found in the Report made in April, 1934, by the Technical Delegate of the League, Doctor Rajchman, and in the special reports of the technical experts appended to that report.

The picture of the work of reconstruction will, however, be incomplete if I fail to mention the activities of the governmental departments, both central and provincial, and individual agencies, who, each in its own way, have mapped out a plan of work for general improvement and reconstruction. In fact, one may say that at the present moment the people of China are reconstruction-minded. The Central Government attaches so much importance to the work of reconstruction that it has ordered revenues derived from the American Cotton and Wheat Loan to be devoted to the work carried on through the National Economic Council. In this connection, I might say that a statement has been made that the proceeds of the Cotton and Wheat Loan from America have been used for purchasing arms and munitions. The Chinese Government has made emphatic denial of this allegation. When it was reported in the press that the Chairman of the Special Committee of the Senate for the Investigation of the Munitions Industry had made a statement along this line, I, acting under instructions of my Government, immediately asked the Secretary of State to request the Senate Committee to produce

the evidence supporting it. Under the date of September 27, the Committee informed the Secretary of State that the newspaper articles incorrectly quoted a member of the Committee, and that the Committee did not believe the charges made in this connection would be substantiated.

A general description of what has been done or is being done either by the National Economic Council or by other governmental departments or by private agencies may be given as follows:

Agriculture

Although industrial development has made considerable progress, China remains a dominantly agricultural country. But, in spite of the characteristic industry of the Chinese farmers, and the intensity with which the fields are cultivated, the average crops per acre are small. Also the condition of the farmers is made further unsatisfactory by reason of the high cost of credit facilities, the burden of heavy taxes and surtaxes, and the uneconomic system of land tenure which largely prevails. Furthermore, as is shown by a most able investigation made by the League's expert, Professor Dragoni (See Appendix to Doctor Rajchman's report), the best seeds are not planted, nor are artificial fertilizers used in sufficient quantities. Nor is there an adequate scientific control of animal diseases, insect pests, and droughts. To correct this last, the Chinese Geological Survey, the International Famine Relief Commission, and other agencies have made surveys upon which remedial irrigation projects may be based.

The chief causes of agricultural inefficiency being now largely determined, the way has been opened to their correction, and already the movement is under full headway. Since its establishment, the National Economic Council has rendered assistance, and given technical advice, to the provincial governments in the working out of their plans, and has particularly emphasized the preparation and execution of projects for comprehensive regional reconstruction in two areas: one in the Northwest, and the other in the provinces of Kiangsi and Chekiang, both of which are agricultural areas. The project in the second area, i. e., in Chekiang and Kiangsi, aims at raising the productivity of the land through the improvement of technical as well as social and economic conditions of land cultivation, and especially with reference to the modification of the land tenure and taxation systems, the introduction of cooperative societies, and the organization and establishment of social welfare centers. The motive for the selection of the area in the Northwest is not merely for restoration, as is the case in the second, but also for the prevention of recurrent famine and pestilence, for the providing of a foundation for the

development of a large central area commanding communications between prosperous and less favorably situated provinces, and for the demarcation of various types of agriculture and civilizations. In the Northwest, land is plentiful but population is scarce. The plains are of good quality and, if irrigated, two crops a year can be harvested. The portions are mountainous, suitable for the planting of forests and the raising of cattle and horses. Although the inhabitants are few, they are thrifty and hard-working.

In developing such a large country as China, the problem is, of course, an enormous one, and many years will be needed for its satisfactory solution, but, at any rate, it is evident that this solution will be sought in accordance with scientifically formulated and comprehensive land policies. It should also be added that the development of improved means of transportation in China, of which I shall presently speak, will greatly contribute to the welfare of the farmers by providing them with cheaper access to the best markets.

Cotton and Silk

Cotton and silk are produced in large quantities in China, but the profits from their production are by no means as great as they should be. This is because of poor methods of cultivation, grading and marketing. Cotton weaving and spinning is already a major industry in China and, in fact, employs more labor than any other of the industries of China. A Commission for the Rationalization of the cotton industry has been established, and is promoting the use of better cotton seeds, the establishment of cooperation among cotton growers, the establishment of better marketing methods, and, in general, the rationalization of the cotton industry.

As regards silk, a special study of the problems involved in its production, spinning, weaving and marketing has been made by the League expert, Signor Mari. Also, since 1919, there has existed in China an International Committee for the improvement of sericulture, maintained by the Foreign Chambers of Commerce at Shanghai, aided by various Chinese interests and, since 1927, by the National Government of China. The further improvement of sericulture has now been made part of the reconstruction program of the National Government of China, and the National Economic Council has established a Commission for the silk industry, which Commission has received an allotment of $750,000 from the budget of the Council. The National Government has also established, at six of the principal ports of China, bureaus for the grading and testing of all silk to be exported. " It is expected," says Doctor Rajchman in his

report to the League, "that this measure should have important effects in two directions. In the first place, it should cause foreign purchasers to have a greater confidence in Chinese silk; and, in the second, it should stimulate the producer and lead him to pay closer attention to quality, and he will thus become more willing to seek the aid of organizations established for his assistance."

Water Conservancy

As is probably known to you all, China has suffered greatly from floods caused by the overflowing of their banks by certain of her great rivers—especially the Hwai, the Yangtse and the Yellow Rivers. The beds of these rivers have for centuries been steadily rising by reason of the enormous amounts of silt that are brought down by their waters from the highlands of the Northwest. Thus, these rivers have beds which in some places have become higher than the plains through which they flow, and the only protection against their overflow has been the erection of dykes which need constantly to be made higher and higher. But despite continued efforts upon the part of the Chinese people, these dykes have failed to furnish adequate protection against unusually swollen rivers. In the fall of 1931 came the great Yangtse flood which affected an area of 70,000 square miles inhabited by 25,000,000 people. Something like 140,000 persons were drowned and crops worth $900,000,000 lost. To meet this calamity a National Flood Relief Commission was established to furnish relief to those suffering from the flood, and to provide for the repair of the broken dykes, and the building of them upon such a higher, larger, and stronger scale, that future floods might be prevented. Much foreign financial aid was sent to China at this time, and Sir John Hope Simpson was sent by the League of Nations to direct the work of this Commission. As indicating the magnitude of the preventive work to be undertaken, and the part played by the Chinese in that work, I will read a paragraph from Sir John's report:

"When I first surveyed the flooded area," he says, "I felt that the dykes could not possibly be repaired before the next flood season. But it was done within six months, and by Chinese engineers. There was not a foreigner in the lot. . . These dykes of ours were many of them one hundred and forty feet broad at the base and thirty feet broad at the top, and they were thirty to fifty feet high. . . At one time we had one million four hundred thousands of people working on the main river dykes. The amount of dirt used would put a dyke around the earth at the equator two meters thick and two meters high."

When the emergency work of the National Flood Relief Commis-

sion was finished, the National Economic Council was directed by the Chinese Government to take over the funds and materials still on hand, and to carry on the general work of water conservancy throughout China. Since then a great amount of work has been done, in which the expert engineers sent to China by the League of Nations have collaborated. Two million dollars have been allotted by the National Economic Council from its funds for hydraulic work in the four provinces of Shensi, Kansu, Ninghsia, and Chinghai, the aggregate area of which is equal to that of France and Germany combined.

I will ask you to note especially the statement by Sir John Simpson, in the words which I have quoted, that, in the huge and successful work which he described, not a foreign engineer was employed. In connection with this significant fact, I would like to read to you a statement made by Doctor Rajchman, technical agent of the League, in his recent report to the Council of the League. He says: "One of the most hopeful prospects for the success of reconstruction in China lies in the manifold activities of a large number of its citizens specialized in many fields of technical work who carry on their work steadily, away from the limelight of publicity, in a spirit of public service and guided by the interest of accomplishment. These men . . . have now attached themselves resolutely to positive development work, and some of them to the task of planning how best to build up their own country in all the present circumstances. Their background of solid technical knowledge was acquired partly in China, partly abroad. Having given a good deal of thought to the study of the working of the economic machinery of leading countries of the world, many of them have gained a remarkable—and perhaps generally unsuspected—insight into Western practice in fields of public endeavor, financial, economic, industrial, and agricultural, and often also into the philosophy underlying public policy in foreign lands. In short, China can count today on men with the requisite expert knowledge and clear understanding of their own technical needs and of the type of reform or improvement required."

Highways

The greatest work that has been undertaken by the National Economic Council is the work of providing China with more adequate highways, especially in the provinces of the lower and middle Yangtse. The other provinces of China have also undertaken for themselves, and by themselves, to provide better roads. As a result of this wide-spread movement for improved means of transportation, China has now more than forty thousand miles of improved roads, whereas, twenty years ago,

she had hardly one hundred miles throughout her entire vast area; and many more miles are under construction; and still more projected. Upon these improved roads, many motor buses are already operating. During the past two years alone, roads built with the help of the National Economic Council amounted to 4,000 kilometers or about 2,600 miles. The questions studied by the National Economic Council in connection with road-building are:

(a) The best type of roads adapted to selected areas.
(b) Methods of operating roads.
(c) Questions of fuel supplies, and
(d) Type of vehicles and engines.

Oil is not yet produced in commercial quantities in China. Imported gasoline at the seacoast costs about seven times the price on the Pacific coast of the United States. This price at the coast is proportionately increased as the oil goes farther inland. The National Economic Council has appropriated $100,000 for studies of fuel by the National Geological Survey. The extraction of fluid and gaseous fuel from coal is being experimented upon as a substitute for gasoline.

Railroads

Railroad construction by the Chinese Government is also going ahead. Among the more important railway projects are:

(1) The completion of the railway connecting Hankow and Canton,
(2) The extension of the Lung-Hai Railway to Shensi and Kansu, and
(3) The Chekiang-Kiangsi-Hunan Railway, an entirely new line.

"When completed, the Hankow-Canton Railway will become the central trunk line connecting North and South China; the Lung-Hai Railway will facilitate the development of the Northwest; the Chekiang-Kiangsi-Hunan Railway will bring about closer economic and cultural relations between the Southeastern provinces. In addition, harbor works have been built at Laoyao, on the Lung-Hai line; the North Station at Shanghai, on the Nanking-Shanghai line, has been reconstructed on improved lines; The Pukow Railway ferry service has been inaugurated; and the Hangchow-Kiangshan Railway in Chekiang is in operation. In addition to these achievements, innumerable improvements have been made by provincial and private interests for the development of the railway system, and though these are of less significance than the construc-

tion of the three main lines mentioned above, they have an important bearing on the development of the national railway system."

Aviation

Commercial aviation is making great strides in China and is an important part of the Government's work for the promotion of means of transportation and communication. Regular services are now maintained North to Peiping, South to Canton and up the Yangtse to Chengtu, capital of Szechuen. From Shanghai to Chengtu, the trip used to take over a month at certain times of the year. This trip can now be made in two stages of a little over twelve hours flying time. I venture the prediction that China will soon be connected with Europe and America by aviation as she now is by radio.

I do not need to point out the immense benefit that will accrue to such a vast country as China from the great improvement in the means of transportation which I have mentioned, especially when with them are combined the improvements and extensions which are taking place in the long-distance telephone, telegraph, and wireless systems whereby the means of communication are being increased. With railways and highways affording ample means of transportation and supplemented by ready means of communication, the safety of persons and property in the outlying districts will be increased, the administrative efficiency of the Central Government will be greatly augmented, and conditions of commerce, international as well as domestic, will be vastly improved. The recent abolition by China of the old tael which, though uncoined, was used as a measure of monetary value, and its replacement by a standard silver dollar, will further facilitate this commerce.

Public Health

I have earlier referred to the fact that the technical cooperation of the League of Nations with China began in the field of public health. Encouraged and aided by this help, the Government of China is here doing a great work in public health, the description of which would, in itself, merit an entire address. I can here make mention of only a few of the more important achievements within this field. A Central Field Health Station has been established and a Central Hospital developed as a nucleus for national medical and health services, including problems of sanitation, preventive medicine and medical relief. An experimental medical school for the training of public health officials has been created. The National Quarantine Service has been extended; and the work of the various centers of public health work throughout China has been coordinated.

Diseases, such as the plague, cholera, malaria, and parasitic diseases have been scientifically studied at specially equipped departments and field stations. Midwife schools and maternity centers have been opened, and provisions made for mass production and distribution of health propaganda exhibits.

The China Development Finance Corporation

Another institution closely connected with this matter of national reconstruction needs to be mentioned.

There has been recently created by the principal Chinese banking institutions and leaders in China's economic life an organization named "The China Development Finance Corporation." The purpose of this organization is to examine into the merits of proposed new enterprises involving the expenditure of considerable sums of money, and especially of those relating to reconstruction work in China, and, if found meritorious and financially sound, to extend to the parties concerned the necessary long-term credits.

This Corporation, which is wholly Chinese financed, has a paid-in capital of ten millions of Chinese dollars, but, in order to extend the necessary credits, it expects to obtain additional funds from abroad as well as at home. In fact, it is the prime purpose of the Corporation to serve as a liaison instrumentality for joint Chinese and foreign constructive enterprise in China. The Corporation is not to act as an investment trust, nor is there any intention of inviting foreign capital to participate in the corporation itself. Its purpose, rather, is to operate along traditional financial lines, by way of arranging for the financing, with Chinese and foreign money, of any commercial enterprise which it may judge offers a satisfactory opportunity for investment.

The Corporation, though it will have the good-will and cooperation of the governmental authorities, is a purely private institution. Nor has it any connection with the League of Nations. Private interests will at all times control its activities, and it will act without political discrimination as to the foreign interests that may become associated with it in the enterprises which are financed through its instrumentality.

It is believed that, by means of this new financial institution, there will be encouraged and made possible a degree of cooperation between private foreign and Chinese financial interests which has not previously existed. Chinese capital will be encouraged to finance the selected enterprises by the knowledge that the enterprises have been carefully and competently examined before being approved, and that they will be carried

out under the constant watchfulness and financial control of a Corporation organized and operated by Chinese men of known integrity and ability. Chinese capitalists will also derive confidence in the soundness of their investments from the fact that foreign capital is joined with their own.

To foreign capital, the undertaking, underwritten by the Chinese Development Finance Corporation, should be especially attractive, because the soundness of these undertakings will have been determined by competent and responsible Chinese financiers, and furthermore, Chinese capital being involved, the Chinese authorities may be depended upon to guard with solicitude against any mismanagement that will prejudice their own interests.

The point to be especially emphasized, however, is the fact that the Corporation is a wholly private and non-political concern; and that the primary purpose motivating its creation is that the supply of capital needed for the carrying on of the contemplated reconstructive measures in China shall be encouraged and facilitated.

Conclusions

Perhaps I have already unduly taxed the tolerance of my audience, but I feel that I should not close before indicating some of the conclusions which, in my opinion, may be drawn from the picture of China's cultural and economic renaissance which I have attempted to present. These conclusions are:

First: That China is not in that state of demoralization in which some have sought to have her viewed. The wide-spread reconstructive measures, which are now being actively carried out, constitute adequate evidence of this.

Second: That the Chinese, who have shown their desire to be mistress in their own political household, are also determined to have that household placed in the best possible order.

Third: That the Chinese are seeking to bring about economic, social, cultural and political order by means of carefully prepared plans which, in large measure, their own experts have worked out and executed, though assisted, at times, by the non-political technical advisers sent to China by the League of Nations.

Fourth: That, whatever may have been their past tendency to be satisfied with things as they were, the Chinese people are now wide-awake and are looking forward to a future that will be different from, and better than, the past.

Fifth: That, so far from being discouraged by foreign invasion or such natural calamities as flood and famine, the Chinese people have faith in their ability to overcome all the obstacles that stand in the way of their progress.

Sixth: That this faith has been justified by the progress that has already been made.

I am sure that my audience will not deem me too boastful of my own people if I say that the developments now going forward in China bear evidence to the fact that there resides in the Chinese people a vital energy which, because so often latent in the past, occasions surprise when it is made manifest, just as, in Shanghai in 1932, the power of ill-equipped Chinese soldiers to defend their native soil exceeded all the expectations of the Japanese invaders.

I have referred to the fact that China now has her own skilled experts. Also that her own bankers and other men of wealth are more and more making their funds available for governmental and other public enterprises. But this does not mean that China no longer requires aid from outside. In order that her progress may be as rapid as is desired, China still needs, and will welcome, expert advice from abroad and the investment of foreign capital in her enterprises. But most of all she hopes for the sympathetic good-will and understanding of the other peoples of the world. From Americans she knows that this will be received.

IS THE SOCIAL GOSPEL ADEQUATE TO BECOME THE RELIGION OF THE NEXT GENERATION?

DOUGLAS V. STEERE

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I TOLD Jerome Davis not long ago that I was gathering up some ideas on the adequacy of the Social Gospel and drew from him the encouraging response that I should probably do as all the critics of the movement do, laboriously set up a straw man and then proudly demolish it. I pressed him further to find out what the flesh and blood social gospeler was like and as he told me, I pictured how tamely artificial such a man would be to Reinhold Niebuhr or Harry F. Ward, and how revolutionary and alien he would have seemed to such early prophets of the Social Gospel as F. G. Peabody or Lyman Abbott.

At that time I saw that if there were so many "men of straw" among the ranks of the social gospelers themselves, it was certainly too much to expect that one outside the movement could serve up a canon of orthodoxy or a set of rules of membership without provoking general repudiation. So I was compelled to forge ahead and regard such censure as inevitable. In discussing the Social Gospel I shall confine myself to the Social Gospel in America partly for the necessity of limiting an already vast subject, and partly because the American situation has been such as to make the Social Gospel in this country a unique phenomenon.

The question of the adequacy of the movement is comfortably ambiguous and under it I shall examine its development as a movement and certain social, ethical and theological presuppositions which bear upon its adequacy as the religion of the next generation.

If by the Social Gospel we are to understand the interpenetration and mutual reaction of religious and social forces then the Social Gospel is not a new discovery, but is as old as Christianity itself. A cursory reading of Ernst Troeltsch's great book on *The Social Teaching of the Christian Churches* would be sufficient to convince even a reluctant mind of that. But there have been periods when this interpenetration or the need for it has become more vigorous than others and when it has been thrust above the threshold of consciousness of some of the leaders of the church and a passion for furthering this interaction has become a major concern. American Christianity has been the scene of just such an emphasis during the past fifty years.

Rise of Social Gospel in America

From the beginning of the nineteenth century the American churches had taken a considerable part in the denunciation and defense of the system of slavery, but after the Civil War there was a period of preoccupation in which the social note (with the exception of the protests against alcohol) was not prominent. It was in this period that the growing industrialism was making its strides and few voices from the church showed any fundamental recognition of the profound social and ethical implications of what was happening. Lyman Abbott, Washington Gladden, Josiah Strong, F. G. Peabody, Richard T. Ely and Shailer Mathews began at the close of the century to draw attention to the social challenge of the Christian gospel. Their somewhat lonely work was gathered up and forcefully expressed in Rauschenbusch's *Christianity and the Social Crisis* which appeared in 1907. Many regard this book as the definitive consolidation of the position in America, and the first thorough and systematic examination of the social situation in the light of the Christian Gospel, and of traditional Christianity in the face of the social situation. Ellwood's later study, *The Reconstruction of Religion,* calls for a far-reaching revamping of the Christian religion in order to meet the social problems of the day.

Both books are characterized by a striking note of crisis and urgency. We must Christianize the social order or face ruin! "It is either a revival of social religion or the deluge," [1] wrote Rauschenbusch. The implicit belief that not only the social order but the Christian religion that lives in it will perish unless their voices are heard and followed, lends an added note of shrillness and desperation to their quest.

Rauschenbusch, Ellwood and Shailer Mathews are all profoundly impressed by the new sociological, educational and psychological sciences that are swiftly expanding in this period. They are in agreement that the Christian approach must be sharply revised in the light of the epoch-making discoveries of these new sciences. Ellwood insisted that: "The church needs conversion to modern science almost as much as the world needs conversion to Christianity; . . the religion needed in the modern world is a more rational, revitalized, socialized Christianity." [2] Rauschenbusch wrote: "The Social Gospel recognizes the fact that for the first time in history the spirit of Christianity has had a chance to form a working partnership with real social and psychological science." [3] And Shailer Mathews confirms this in his article in the *Dictionary of Religion*

[1] *Christianity and the Social Crisis,* p. 40.
[2] *The Reconstruction of Religion,* pp. viii and 299.
[3] *Theology for the Social Gospel,* p. 5.

and Ethics: "The Social Gospel is the conjunction of the modern scientific spirit with the spirit of Jesus himself." The revision of Christianity which is called for here involved an almost exclusive emphasis on the ethical aspect of Christianity.

While it is true that Rauschenbusch attempted a not particularly impressive approach to a *Theology for the Social Gospel,* most of the members of this active movement had nothing but scorn for theology. Ellwood in his *Reconstruction of Religion* urged that the need was for a Christianity that "must necessarily be non-theological because theology remains a realm of speculation and of disputation and divides rather than unites men." [4] Shailer Mathews described true Christianity as "a community of life, not a system of philosophy or theology." [5] And Walter Rauschenbusch adds, "The Social Gospel approximates *lay* religion." [6]

In spite of its expressed distaste for theology and any statements about God, the movement showed no hesitation in ignoring the transcendent aspect of God and belittling traditional religion's practices which encouraged the response of inherent wonder, of creatureliness and of reverence. To church rites which encourage man's response to this transcendent aspect of God, Rauschenbusch shows no quarter: "The parasitic growth of ritualism and sacramentalism on the body of Christianity is one great historical cause why Christianity has never addressed itself to the task of social reconstruction." [7] In so far as God was considered, he was regarded as immanent and as capable of being glorified only through the improvement of relationships between men. "The only possible way to serve God is through the service of men." [8] "Ethical conduct is the supreme and self-sufficient religious act." [9] Conversion, salvation or individual regeneration is important only as it produces valuable social consequences. Sin becomes social selfishness—"the anti-social mind." In the same way any concern for the next world is minimized and man's problem focussed squarely on the *here and now,* on the urgent social problems of the present day. The *Diesseitigkeit,* the *this-world* character of this reinterpreted Christianity is well expressed in the phrase, "Christianity is an endeavor to establish a world-wide society in which justice and good-will shall be realized on a religious basis."

The historical criticism of the Bible reached America at an oppor-

[4] *The Reconstruction of Religion,* p. 118.
[5] *Faith of Modernism,* p. 12.
[6] *Theology for the Social Gospel,* p. 16.
[7] *Christianity and the Social Crisis,* p. 178.
[8] Ellwood, *The Reconstruction of Religion,* p. 7.
[9] Rauschenbusch, *Christianity and the Social Crisis,* p. 7.

tune time, since its shattering of traditional views of Jesus prepared the way for the social interpretation of his message. While conservative members of the movement shrank from making the social, political and economic redemption of the human race Jesus' exclusive mission, it was in this direction that its later members like Simkovitch and Ellwood interpreted him. This discovery of Jesus' message that we are to build the Kingdom of God here on earth according to the code of brotherly love is hailed as the achievement of the true reformation in which Christianity has become ethicized through and through. Belief in progress, in the plasticity and pliability of both man and social institutions so that they might by human effort be molded into the new Christian order in a conceivable length of time was an unquestioned presumption.

Soon after the publication of Rauschenbusch's book, the cry was taken up by church conventions. The Federal Council of the Churches of Christ in America was formed with a vigorously stated social creed. The student branches of both the Young Men's Christian Association and the Young Women's Christian Association became interested, and the war found the influence of the movement rapidly spreading. After the war and the collapse of the Interchurch World Movement where concrete proposals for reform in industry were pressed, the struggle for pacifism and international understanding received much attention from the Social Gospel group.

Post-War Transformations in Social Gospel's Thought

Prosperity has a blinding affect on the perception of economic injustice and it was not until depression had set in that the movement came into real strength again, now with Harry F. Ward, Kirby Page, Reinhold Niebuhr, and *The Christian Century* in the leadership of the movement. But some radical developments took place within the structure of the Social Gospel itself during these post-war years in which Harry F. Ward and Reinhold Niebuhr have exerted a dominant influence.

The carry-over of the sense of desperate urgency, of crisis which led pre-war Social Gospel advocates to talk of " The Christian reformation of Society in our generation," coupled with the stubborn and effective opposition which the existing order showed to any concrete proposals for basic reform, led a number of the post-war group to despair of individual appeals and to cast about for some method of revising the whole system.

Harry F. Ward apparently saw that Walter Rauschenbusch's " Christianize the social order or the deluge " might not be the only alternative, and went to Russia in 1924 and again in 1931 to investigate the

system. He discovered there a form of political transformation of the malpractices of the economic and social order which has continued to intrigue him and to influence his teaching. Reinhold Niebuhr saw in the Socialist party a vehicle which might hasten the Christianization of the social order, and joined the ex-social gospeler, Norman Thomas, in backing this party. But this close tie with both Communist and Socialist parties raised difficult questions which the Social Gospel had up to that time never really faced. For the American working class, with a few exceptions, has never been seriously interested in Marx, but the working philosophies of both of these parties is frankly Marxian. The Marxian emphasis upon the class struggle, its contempt for all religion as a mere opiate, and its dialectical materialism represented especially in a rigorous advocacy of economic determinism, raised serious questions for the Social Gospel advocates if they were to retain their religious connection.

As for the relation between the Socialist party and the Social Gospel, the Socialist party up to date has been willing to accept the championing which the Social Gospel has given it. But it has been on its own terms. The party's aims, while in the large ethically commendable, are avowedly secular. It is interested in no waste of energy on religion. At best religion is regarded as an individual matter which may be tolerated if it does not get in the way. In so far as the churches will use their auspices to back Socialism, Socialism will use them. This raises basic questions as to the future of such a relationship.

It has been the great service of Reinhold Niebuhr to face such issues, and relentlessly to carry out the implications of the Social Gospel's commitment to an immediate economic and political change in an attempt to bring in the new social order. It would seem to me that in his *Moral Man and Immoral Society* he has fulfilled a service for the Social Gospel not unlike that which David Hume performed for empiricism. For he has shown that any hope of an immediate transformation of the social order can only come from (1) wide-spread political action which means identification with an existing political group; (2) the acceptance of the class struggle as a social fact, with reluctant acquiescence in the use of violence on unmoral resisting groups or classes if other expedients fail; and (3) the insistence that the pursuit of individual religious or moral scruples can neither bring in, nor should they ever be allowed to interfere with, the broad reforms which can alone secure rough justice.

I believe that Niebuhr has here realistically riddled the pacific-sounding shams of the early Social Gospel and has shown the Social Gospel what it has implied all along if it is genuine in staking its whole destiny

on bringing in the Kingdom of God by an immediate and radical reorganization of political and social and economic institutions.

If the question arises in the minds of some as to why, if religious and moral scruples are at best only social luxuries, only refinements of rough justice, they should not leave the church and serve more suitably as full-fledged organizers for the existing parties, this is not to be charged against Reinhold Niebuhr. If the greater number of Social Gospel sympathizers shrink from definite alignment with a radical political party, the toleration in the last resort of violence against groups, and the substitution in group relations of an ethic of expediency for individual moral or religious scruples, they will do well to understand that Reinhold Niebuhr did not fashion but only uncovered what may seem to them this modern portrait of Dorian Gray. That he has in the same book turned an equally realistic eye upon certain shams and weaknesses in the very socialist and revolutionary techniques which he has shown the Social Gospel must be committed to, if it is to be realistic, in no way alters the unique service of self-revelation which he has rendered the Social Gospel.

It is in the light of this self-revelation which Marxism has in part forced on the Social Gospel that I should like to consider its adequacy as the religion of the next generation which its advocates have long proclaimed it to be. The difficulties I find in the Social Gospel as the religion of the next generation can be traced back in almost every instance to the exaggeration or over-emphasis of a significant element in any Christian position. But by this I do not mean to minimize the dimensions of these difficulties. For in the subtle balance of Christianity an insistent exaggeration may lead to a complete betrayal of its position.

The Social Gospel Capitulates to Environmentalism

If my analysis of Niebuhr's place in the movement is at all accurate, it would seem to confirm a trend which the whole record of the past fifty years of Social Gospel history has been successively indicating. In the interpenetration of religious and social and economic forces it would seem apparent that the penetration had been chiefly in one direction—that of the transformation of the Christian worship and ethic in order to bring it into line with current social and economic interpretations of the facts of its environment. If we may refer to it as the wrestle of the Christian religion with the popular social scientist's interpretation of its economic environment, there can be little question as to who has won.

No sane student of human affairs can now deny the important contribution of a man's social and economic environment to the comfort and tone of his life. It was the Social Gospel's fine gift to make large areas

of the church aware of this, and to show them their responsibility in effecting its change. But in order to emphasize its message the Social Gospel has gone on and interpreted the genius of Christianity as the redemption of the social order—the revision of social, political and economic institutions. And in what I regard as this exaggeration of a valuable contribution it has with little qualification accepted the Marxian, the Behaviorist, and the wide-spread sociological and educational dogma of our day which insists that environment makes the man.

The traditional Christian concern for conversion, salvation, individual regeneration, for a life to be lived in the time-world of our social and economic environment but whose roots were in the timeless, this concern is here to be regarded either as obsolete or at best only as an old-fashioned means of recruiting men for the unique religious mission of transforming social, political, and economic institutions. Here the Social Gospel group have largely accepted Dewey's dictum that the significant changes of the human organism do not occur from within personality, but become a problem in social and educational engineering.

Even the activity of the *immanent* God becomes carefully delimited in this view. God is not expected to trespass his mandated territory of furnishing energy for the transformation of the new environmental conditions which in their turn largely shape the inner life of man. There is little place for the direct action of God on the individual soul. Any such divine action that may ignore environment or social class and transform man from within as he quickens to the eternal initiative is suspect. Any inner transformation which may be only incidentally concerned with the change of social, political and economic institutions is regarded as perilously near the other superstitions of which it is the sworn duty of the Social Gospel to rid the Christian religion.

It is perhaps only by such a concentration of the activity of the immanent God on social, political and economic institutions that the Social Gospel could readily justify the implicit faith in the efficacy and power of such institutions to transform men and make them anew. But this would seem less of a justification for their action than a condemnation of the completeness of their capitulation to the half-truth of environmentalism which they have taken over from the social sciences of their day. No Christian position can in my view ever be adequate that recognizes man as exclusively subject to the *Order of Creation,* and particular outer circumstances of his time, and does not recognize and willingly proclaim the influence upon him of an inner spiritual environment, an *Order of Grace* if you like, which equally demands his response. Man is in truth in tension between these orders, and it is the Christian

religion's task to preserve and not to relax that tension in either an exclusively other-worldly or an exclusively this-worldly direction.

One can historically understand the Social Gospel's capitulation to environmentalism as a protest against conservative Christianity's neglect of man's roots in the order of creation, but this does not in any way redeem it of having sought to transform the Christian religion in keeping with current social theory and of having neglected to preserve the inalienable truth of Christianity by unremittingly challenging the social sciences to recognize the equally present operativeness of the spiritual environment.

This one-way penetration would seem almost equally to characterize the Social Gospel's account of the Christian ethic. This was less true of the earlier Social Gospel writers and even of Ellwood and Rauschenbusch, who believed that the social order could be largely transformed by unionization of the workers, with the collective bargaining that this made possible, the passing of labor legislation restricting hours of work, fixing a minimum wage, prohibiting child labor, requiring unemployment insurance and workmen's compensation, and with the expectation that the state might eventually be brought to take over the principal public service such as railways and power. But this was all to be effected in a spirit of service, mutuality, and cooperation which they were convinced was already deeply ingrained in the American spirit.

Is the Christian Moral Imperative Applicable to Treatment of Groups?

The disillusionments of the war and the post-war period had a chastening effect upon this ill-placed confidence of the Social Gospel group which trusted that the existing capitalistic order was rapidly approaching a basis of service and Christian mutuality. With the help of Niebuhr and Harry F. Ward, these experiences tended to make them more "*realistic,*" and less "*liberal,*" less "19th Century." Niebuhr followed Troeltsch's thesis that all social ethic is always a compromise and is to be recognized as such. He recognized the Marxian picture of the class struggle as inevitable if the new order is to be brought in immediately. Christian mutuality and cooperation may therefore have to be exchanged for the rougher weapons that secular socialism and perhaps even secular communism have used. As an interim ethic until we can produce the proper auspices for true cooperation we may in the last resort have to fight the existing order with its own weapons in order to destroy it. If individual Christian scruples repudiate such an interim compromise let them remember that violence already exists on the other

side; that groups are essentially amoral; and that when you deal with men in the mass you, as Christians, are not bound to observe the same scrupulous ethic that obligates you in your dealing with individuals. He would have Christians remember too, that all the great steps forward in gaining just treatment for man are not matters of individual ethic, but are only gotten by direct attacks on the amoral group.

Niebuhr here would seem to be on sound ground if the Social Gospel continues to insist on the *immediacy* of a radical reorganization of the existing order. The angry impatience with which many of those who accept this position witness even the slowness of *Socialism's* progress and insist on the advisability of a Communist *putsch* which can alone head off a Fascist dictatorship in America would also seem justified and perhaps more consistent with these principles than Niebuhr's personal inclination to a more cautious procedure.

But this development of the Social Gospel has all come about so swiftly that we must go back and ask whether a true believer in the Social Gospel of Christianity has a right to allow the war and its aftermath of boom and crisis to disillusion him with the less sensational procedure along lines that are strictly in keeping with the absolute obligation of love and mutuality and service which is enjoined on him in his conduct toward other individuals.

If he has been deceived by his own gross neglect of the *motive* that lay behind the acts of cooperation and service, which he has seen and even praised in the war, and in capitalist industry, is that a justification for plunging into such despair over his error as to give up the Christian insistence that motive can never be separated from a genuinely ethical action? Is such disillusionment any real ground for giving way to any compromise ethic that seems to promise the immediate destruction of the agencies about which he has allowed himself to be deceived? It is this desperate demand for immediate annihilation of the order in which and about which our past mistakes have been made that seems to me to have driven the Social Gospel into these striking concessions to the secular techniques of our day, and into the exaltation of an ethic of compromise. When the Social Gospel is driven, through these concessions to immediacy, into a treatment of the absolute Christian moral obligation as a merely individual talent that may be of use in a refining capacity after rougher justice is obtained, the question of the Christian character of that position may be rightly called in question. To relegate this inner command to the rôle of the parsley that garnishes the roast, is to my mind to destroy the very basis of the Christian ethic. To attempt to siphon off the ethical dynamic of this individual Christian obligation and

use it to swing weapons that belie the very character of that ethical demand could not but dry up the very springs of that power.

May I put this again? A sincere reader of Reinhold Niebuhr's *Moral Man and Immoral Society* could not but appreciate the cleansing, hygienic power of his searching analysis into the blind-spots and hypocrisies of Christian ethical conduct in the past and present. Yet such helpful scrutiny can never cut the nerve of genuine Christian ethical motivation, although it may, and should force it to a deeper integrity.

But when in keeping with a double standard of group and individual morality, he proposes to use the dynamic of Christian morality to energize group action whose character may flatly repudiate the very nature of Christian moral authority, it is difficult to understand how he proposes to keep that very code of authority from dissolving away and reducing an individual's conduct to a mere matter of social convenience. Few thoughtful Christians have ever been under any illusions about the difficulty of demanding that an individual's social conduct should conform to his inner ethical standard. Few have not been aware of the compromises about them. But to slack off the agony of this tension by admitting compromise in group action as inevitable and therefore permissable, is to give up the Christian struggle. It is to repeat in the sphere of social ethic what the Social Gospel would seem to have done in the matter of environmentalism, namely, to be transformed by and not to transform the existing secular technique of the day. In saying this it must be admitted that the Christian way of love, of cooperation, and especially of protest against injustice has not fully perfected its technique. Where it has confined itself to the use of means, of "weapons blessed by God," its success has not been anything like as dramatic or as plausible as the ultra-realistic methods of direct action and balance of force. It will probably not secure the economic and social redemption of the vast masses of underprivileged in this generation. But its insight into what is right and what is wrong in existing conditions is no less clear. And its quieter approach working through processes of cooperation and mutuality is sustained by the inner confidence and authority that it is *the way,* that it is acting with the grain of things, and that if this way be violated in order to lurch forward, it will only be as it is recovered again that any lasting advance can be made. Any other way will only succeed in destroying itself again.

I recently saw a hurried worker potting sprigs of ivy which had just been taken from the sand-box where the first tender roots had been sprouted out. Under the pressure of time, the workman plunged the first sprig wrong end into the earth of the pot, leaving the rootlets ex-

posed to the air. As he set it aside, the sprig of ivy stood up very impressively in the pot. But that sprig of ivy will not grow.

The Social Gospel will never adequately represent the social concern of the religion of the next generation until it returns to that line of recognizing even in its treatment of groups the obligations of the individual moral demand. With no relinquishing of its social concern, it must apply its faith not only to the Christian goal, but to the Christian *means* or *method* and which will unerringly renounce violence and other concessions to expediency even if immediate results do seem to justify it.

I am not competent to discuss the adequacy of the Christology of the Social Gospel, except to note in passing the wholesale rejection by Rauschenbusch of the eschatological and the inner conception of the Kingdom of God. There are elements in both of these conceptions which the Social Gospel must recover if it would present the whole of the Christian message.

The "Social Gospel" as an Exclusively Ethical Religion

In closing I should like to draw attention to a third area in which the Social Gospel has seemed to capitulate to the secular thought of its time, and which unless remedied must by the very nature of the case render it inadequate as the religion of the next generation. This is in its regarding God, when it attends to him at all, as exclusively in immanent terms. It is quite easy to understand how this has come about, for the liberal Protestant tradition out of which the Social Gospel has for the most part sprung, has been steadily refining God, removing from him all elements of autocracy and seeing in him the democratic qualities that man reads in himself and his universe. This process of the domestication of God is a corollary of the age of techniques where man had accomplished so much in mechanical achievement that he felt himself self-sufficient, and saw God as being in the very processes in which man exhibited his skill. The transcendent element in God resisted his prowess, judged and often belittled his achievements, challenged his sociological and psychological interpretations of religion, and modern liberal Protestantism largely rid itself of this emphasis. To the Social Gospel group this transcendent aspect was also associated with an old religious emphasis that so divided the universe into the *here and the beyond* and used the *beyond* as an excuse for an acquiescence in the *here* and that it reacted vigorously in the opposite direction.

As was previously mentioned it also opposed sacramentalism as being useless effort which might better go into measures of social amelioration, and in its reaction to it denied the transcendent aspect of God

to which the sacramentalist was responding. For the Social Gospel group, God and the universe came to be regarded as essentially one, and the tension of the supernatural order playing upon the natural, and calling for incarnation in it was abandoned. The ethical aspect of God working in and through the sociological laws of our universe was taken to be the generally accepted view and social service to be the uniquely religious act.

But again the readiness with which the Social Gospel's acceptance of the immanentist view of God so popular in our day may be historically explained does not qualify its deplorable consequences for both religion and ethics. For ethical action can never exhaust man's response to the Christian God, and when ethical action refuses to recognize this added element in religion, it reduces God to another ideal among ideals. While it is inevitable that the Social Gospel should emphasize the ethical face of God, as long as it ignores so completely the transcendent otherness, the wonder of God, in which this ethical command is set, it has and will forfeit the real ethical power that the Christian God may supply. It is this response on our part to more than we can fully grasp, which is basic to any effective Christian ethic as it is to all genuine religion. Von Hügel put it well in a letter to George Tyrell who was leaning heavily toward the exclusively immanentist interpretation of God: "God is certainly not in any degree or sense simply (spatially) outside of, or above, us; and these spatial pictures have indeed all to be interpreted in terms of spiritual experience, and spiritual reality. But this experience is *essentially* as truly of a God transcendent as of God immanent; of a Spirit indefinitely more spiritual, a reality which is nobler and of a higher nature than our highest, and leaves us with a noble thirst—as well as of this same Spirit as penetrating us through and through and satisfying our cravings. If one were to take your clear-cut immanentism as final and complete, that noblest half of the religious experience of tiptoe expectation of unfulfilled aspiration, of a sense of a divine life of which our own but touches the outskirts, would have no place." Only as the Christian ethic recognizes the impact of this beyondness does the power of sustained ethical prophecy and the genuine readiness to submit without qualification and be used in its incarnation come about.

The Hope for the "Social Gospel"

It is in this consciousness of the Eternal tension again that the Social Gospel must work out a new philosophy of history which will not be wedded to the genial dogma of steady progression up the evolutionary spiral. It must discover the Eternal background, the shattering

power which repudiates and destroys imperfection. When Tillich says, "Eternity is the 'No' uttered against time, the *shading* of the present," and sees that Eternity pulverizing the inadequate interpretations and responses which man makes in his science, in his art, in his economic structure and in his religion; and in this very blow forcing man to respond anew, he has spoken words which the tragedies of our external world and of our inner lives had made us receptive to. The social gospel's interpretation of history must include this element. But it cannot stop there as apparently Tillich in his wilful agnosticism has done. For if the Eternal utters an indiscriminate "No" to all human responses then one response is as good (and as *bad*) as another, and the significance of the Eternal as *judge*, which makes Tillich impressive, disappears. The Eternal Initiative must in the very act of his shattering "Nay" utter also an "Aye" and it is the Christian's greatest genius to believe that the Eternal Initiative has stirred in man and given positive confirmation at least to elements of certain responses. Therefore the Social Gospel must recognize the presence of an *Aye* that may mark even the shattering of the present personal or social cultural form, freeing certain elements which are to be gathered up in the next culture. For it is only such a philosophy of history, and only a faith in such a background that can ultimately withstand the disillusionments of either finite achievement or finite failure and continue actively in the quest.

It is in this consciousness of the reality and the initiative of this divine background that the Social Gospel may be brought again to see and appreciate that the full religious response involves wonder, involves thankfulness, involves adoration as well as ethical insight and action. If this apprehension is brought back the Social Gospel will see that any movement which raises up a single one of these responses and scoffingly shuts out the other elements, can never hope to be more than a temporary protest against the neglect of that response which it is championing. Restored to such wholeness again the Social Gospel may even discover that it has something to learn from the institutional sacramental life of the church which at its best keeps alive this response to the eternal which is the stalk on which the highest ethical action grows. In its turn it may act as an indispensable scourge and scarifying agent to those other elements in religion which may be drawn to neglect the ethical outthrust of their experience. If the Social Gospel cannot thus wrench itself loose from the domination of the secular age that produced it, I regard it as not only inadequate, but destined to follow large numbers of its converts into dissociating itself from any religious connection and

immersing itself in the extrovert expediencies of existing political and social machination.

Not long ago someone suggested that the ex-Buchmanites are the most wholesome product of the whole Oxford Group movement, and Dean Willard Sperry puts the hope of the church of the next decade neither in the liberals nor the conservatives, but in the ex-liberals, which he ingeniously christens the "illiberal liberals." May it not be in order to suggest that we might hope that much of the leadership of the religion of the next generation might conceivably come from the ex-Social Gospel advocates. For in plumbing the religious poverty of their own present position, they may be led to a fresh and profound rediscovery of the intimate relation between worship and ethic, and of the creative tension that arises in a man rooted in the Order of Creation and thrust through by the God of Grace. If this happened we should have a great leadership, for no one who has ever served in the ranks of the Social Gospel is likely to be wrenched from a burning concern and a ruthless honesty about the condition of events in the Order of Creation where he and his fellows must work out their lives. On the other hand, having sinned and been restored, he is not likely soon again to yield to the temptation to forsake or belittle the response to the God of Grace.

IMMORTALITY: THE MORAL ARGUMENT

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No apology need be offered on behalf of the subject which I have chosen, for it is a subject of universal and perennial interest. The destiny of man, if he has any destiny beyond the present life, and the future of the human soul, if there be any soul, and any future, are questions to which most thoughtful minds find it impossible to remain indifferent; even though here and there we find individuals who, like Professor James, declare that they have no personal interest in the matter. Most men, I believe, greatly desire immortality, and cling to the expectation of it, in spite of the total absence of any direct and demonstrative evidence to support that expectation. I fancy that if the Omniscient Being should volunteer to answer any three questions which you or I might care to ask, one question of the three would have to do with the future condition of the human soul. It would be the question of the ancient sage of the Land of Uz, "If a man die, shall he live again?" (Job 14:14.)

It is not a question on which the last word has been said; nor is it a question that is being answered, or rendered superfluous, by the researches of science. Indeed the progress of science seems to thrust such questions as this upon our attention, without providing us with the answer. Astronomy, for example, cannot reveal to us with ever-increasing clearness the laws that govern the worlds as they go on their way, while at the same time enlarging immeasurably our knowledge of the extent of the material universe, without thrusting upon us more and more the problem of the ultimate controlling principle of this great cosmos, of which we form so small a part, and suggesting, but not answering, the question of the purpose for which it has all been made, if purpose there be.

Now this very fact, that men do greatly desire immortality, that in every age and in every land they look for it, and hope for it, in some shape or form, suggests to our minds a caution on the one hand, and a clue on the other. The caution is this: that just because we long for immortality, it is not easy for us to assume an attitude of complete detachment in regard to the arguments concerning it. The wish is apt to be the father of the thought. That is to say, our very desire for immortality inclines us to be hospitable, perhaps uncritically hospitable, to the arguments in its favor; and so we may be too easily convinced. The clue is this: the very fact that man has been created with the capacity to *think*

immortality, to *dream* of immortality, to *hope for* immortality; that in all ages and in all lands he has looked forward to another life beyond this, whether in the happy hunting-grounds of the North American Indian, or in the Valhalla of ancient Norse mythology, or in the "Father's house of many mansions" with which the Christian Teacher cheered the hearts of his disciples, seems to suggest that a belief and a hope so widespread and so persistent shall not be doomed to utter and final disappointment; for otherwise man has been created with capacities that are never to be realized, and fated to dream dreams that are never to come true.

> Thou wilt not leave us in the dust:
> Thou madest man; he knows not why;
> He thinks he was not made to die;
> And thou hast made him: thou art just.

Let me offer a preliminary word concerning the manner in which I have phrased my topic. I call it "The *moral* argument" because, while there are other lines of argument, space does not permit a discussion of them all, and to my own mind the moral argument carries more weight than any other. And then I call it *argument,* rather than *proof,* because it seems to me that proof, in the sense of demonstration, is more than we are entitled to hope for on such a question as the one before us. The best we can do is to exhibit the grounds of our hope, and set them in as clear a light as possible. "That the universe might do without us," says Professor Goldwin Smith (*Guesses at the Riddle of Existence,* p. 120), "we may modestly admit; whether it *intends* to do without us, is what we are feebly endeavoring to divine." And I may add, that in our feeble endeavors to divine the intentions of the universe, we have to be satisfied, for the present, with conclusions that fall short of demonstrative certainty. The world of the demonstrable, after all, is bounded on all sides by the far greater world of the indemonstrable; and everything that can be proven rests, in the last analysis, on something that cannot be proven. And the question is not whether we can demonstrate the immortality of the soul, as the mathematician demonstrates the equality of the angles at the base of an isosceles triangle, but whether the postulate of immortality is necessary, to render man and the universe intelligible. Does the riddle of existence become any less enigmatical, does the meaning of human life become any more clear, on the postulate of immortality? If so, then, so far, we have justification for our belief in immortality. And from this point of view we need not greatly bewail our loss, if, in the case before us, we find that we must abandon those wonderful syllogisms which concluded with a triumphant *non posse mori,* and content ourselves with the much more modest *posse non mori.*

The problem, from the point of view of moral philosophy, may be stated in some such way as this: *Ought* man to be immortal? Is human immortality a moral necessity, or a legitimate demand of the moral consciousness? To argue that question out, along ethical lines, is to present the moral argument.

But when I put the question thus, I do not mean to ask whether man *deserves* immortality; whether his merits are such as to earn for him eternal life. I mean rather to ask whether there are values in human life, which must be realized, unless the purpose of his creation is to be defeated, but which cannot be realized unless his existence extends beyond this bourne of time and place. The moral argument is based on values; and the idealist, from Plato to the present hour, has insisted that the category of value is quite as essential to the understanding of this universe as the category of fact; that reasons, indeed, are greater things than causes, and that purpose is a more illuminating notion than process. And so our feeble endeavors to divine the intentions of the universe are quite as legitimate, and quite as respectable, as our feeble endeavors to discern the laws of nature and the uniformities in the ongoings of the world-order.

Professor John Fiske (*The Destiny of Man*) bases an argument for man's immortality on the transient and perishable nature of all the material forms of being. The worlds and systems of worlds that make up our physical universe have had their beginning in time; and the evidence points to a day when they shall be resolved into their original elements. Unless, therefore, there be something that abides, it would seem difficult to discover any point or purpose in the Creator's handiwork, and the riddle of the universe becomes a riddle without a meaning. But let the permanence of the human spirit be granted, and the meaning of things becomes more clear.

To my mind this way of putting the case does not carry complete conviction. Our solar system is a very small part of the entire universe; our earth is a very small part of the solar system; and on this tiny speck of a planet there swarms a race of beings whose history is but a brief paragraph in the story of the world's evolution; while the life of any one of these beings is but the faintest and most evanescent flash in comparison with the duration of the world itself. And if it be borne in mind that this puny race has devoted the greater part of its energy to destruction, slaughter, and the gratification of carnal passion, we may well ask whether the fulfilment of the purpose of the universe calls for the continued existence of a being whose range is so circumscribed, whose earthly duration is so brief, and whose behavior is so reprehensible.

When we look at the matter from that point of view, it may seem that the universe could get along very well without us. But of course that is not the only possible point of view. We may clearly recognize man's exceeding smallness, in comparison with the vast reaches of the cosmos, but the answer is that value is not measured in terms of bulk, and the biggest things are not necessarily the greatest things. In a work of art some very tiny detail may be unutterably full of meaning when seen in its place in the whole.

Again, we may clearly recognize the exceeding brevity of man's mortal life; but here again we need to tell ourselves that value is not to be set down in terms of duration, any more than in terms of extension. And so the brevity of man's life here on earth does not prove anything, one way or the other, as to the value of his soul, or his claim to immortality. The great fir trees of British Columbia live much longer than men do, but that fact does not in itself constitute an argument for the immortality of the fir trees. The real question is this: is there anything in the nature of man, not found in the nature of the fir trees, that warrants us in believing that he is immortal while they are not? Mere duration has no real bearing on the question. The question is an ethical one; it is a question of values. Are there values here, in this creature called man, that cannot perish? "A will," says Münsterberg, "can never strive for more space and time, but only for more significance and influence and value and satisfaction" (*The Eternal Life,* p. 57). Professor Royce (*The Conception of Immortality*) and Professor John Fiske (*The Destiny of Man,* p. 17) argue in similar fashion. Duration in time cannot be the chief feature of the immortal life; but rather the realization of individuality, or true being. Immortality is qualitative rather than quantitative.

Once more; we may fully recognize the depravity of man, and his terrible wickedness; and yet the very fact that we are capable of recognizing it, and looking it in the face, and calling it by its right name, is a fact that ought to make us stop and think. That man does sometimes look his sin in the face and feel ashamed of it, accuse himself, call himself hard names, roundly condemn his own behavior, stigmatize some of his ways as evil and not good, stand up in the sanctuary and confess that he has left undone those things which he ought to have done, and done those things which he ought not to have done, seems to show that he possesses, what no other animal on this planet appears to possess, a conception of an ideal of moral worth, which he has it in him to realize, or at least to strive after; and that the duty of so striving impinges upon his conscience and will as an unconditional imperative. The badness

of man, after all, is the badness of a being capable of goodness; the badness of a moral being. It must not be forgotten that only a moral being can be immoral; only a human being can be inhuman; the only being capable of doing right is a being capable of doing wrong. The lower animals, so far as we can judge, never do either right or wrong; for their conduct lies below the threshold of moral distinctions. It lacks the motivation which would bring it above that threshold. But however it may be with them, man's badness is the badness of a being who is capable of knowing it as badness, capable of feeling an aversion to it, capable of making some effort to overcome it and put something better in the place of it. This, I take it, is the basis and the starting point of the moral argument for human immortality. If that moral nature which man possesses, and that moral ideal which he sometimes cherishes, are of such moment that the meaning and purpose of the universe cannot be realized without the continuance of the being in whom they are found, then it would seem that man's immortality is called for. The "if" here is very large, and yet it is quite conceivable that the premises are sound, and the conclusion therefore warranted. And we find this argument, in one form or another, employed by thoughtful people in every age.

> And he, shall he,
>
> Man, her last work, who seem'd so fair,
> Such splendid purpose in his eyes,
> Who roll'd the psalm to wintry skies,
> And built him fanes of fruitless prayer,
> . . . . . .
> Who loved, who suffer'd countless ills,
> Who battled for the True, the Just,
> Be blown about the desert dust,
> Or seal'd within the iron hills?—*"In Memoriam," LVI.*

But when I speak of the moral argument for immortality everyone thinks of Immanuel Kant, for Kant's belief in human immortality was based entirely on moral grounds. Man is not only a rational being; he is also a moral being, and he is moral because he is rational. Reason in man is one and yet two. It has two branches, springing from a common root. On the one hand reason is theoretical or speculative, by virtue of which man is capable of knowledge; and on the other hand it is practical or executive, by virtue of which man is capable of deliberate choices. The practical reason, you will observe, is nothing else but the will; the will *is* the practical reason. And while the proper object of the speculative reason is the *true,* that of the practical reason is the *good;* the highest good; the *summum bonum.* And if you ask Kant wherein this supreme

good consists, he will tell you that it consists in the perfecting of the rational will itself, in its pure freedom, in its complete autonomy. This highest good may be conceived from two points of view: on the one hand, as the ultimate value, it is to be conceived as the moral ideal (the only good, says Kant, absolutely, and without qualification, is the good will); and on the other it is to be conceived as the supreme law of the rational will, the moral law, which is absolute in its nature and categorical in its imperative. So the Categorical Imperative, the supreme law of the rational will, is that the will shall achieve its own perfection, its own autonomy; or that personality (i.e., will) shall emancipate itself from all the trammels of irrationality, and be ever true to the supreme law of its own being. Harmony with the moral law means harmony with your own true nature; deliverance from the thraldom of "empirical instigations." Now the possibility of such harmony is implied in the nature of the Categorical Imperative itself. "I ought, therefore I can."

Notice what the Categorical Imperative enjoins, viz., that man shall realize, in his own character and will, the supreme good, which means perfection of will. Holiness of will is the moral ideal. Holiness, therefore, is an absolute demand on every rational will. But obviously, holiness of will is of such a character that it cannot be achieved in a finite life; therefore there must be a life that is not merely finite. In other words, here is a moral task to be accomplished; and a moral task differs from most other tasks in that it is inherently endless. The moral law differs from a law of nature in that it does not *describe* an *event,* or series of events, but *prescribes* an *achievement;* which achievement is none other than the realization of an ideal of moral worth. But finite man never does, and never can, overtake his ideal of moral worth; it is always in advance of his best and noblest attainments. Man, therefore, should be immortal, if the ideal is to be realized, and the demands of the Categorical Imperative fully met. Otherwise, it seems, the highest purpose and meaning of human life would be subverted and brought to nought.

It might be pointed out in passing, that Kant's argument for human immortality, and every argument based on the necessity of the completion of the moral task in and by each individual, is completely at variance, in one respect, with the traditional eschatology. For it has no room for the final and absolute reprobation of any human soul. The future life is necessary, as I have said, in order that the moral task, partially accomplished *here,* may be fully accomplished *there.* But according to the traditional doctrine of eternal punishment, the individual who has done badly at the moral task here is denied any further opportunity of working at the moral task there; and yet is kept alive permanently in order to suffer

the vengeance of an offended deity for his failure. If the universe really has a moral purpose, which it intends to realize, and if ultimate values lie in personality or will, then we must draw one of two conclusions, viz., (1) what we call "future punishment" must be cathartic or purgative, and not retributive in its character; i. e., it must somehow help, and not hinder, the achievement of the moral task, by, and in, its object; or (2) the individual who refuses to work at the moral task, who persists in calling evil good and good evil, must be destroyed utterly, leaving no vestige behind, so that the universe may proceed to realize its purpose and meaning unhampered.

Of course it is open to the Sadducee to challenge these arguments, and he may do so by asking why a *moral* task must be completed, any more than any other task. What is there about a moral task that makes its completion a moral necessity? And he may further point out that even granting that it must be brought to completion, this does not call for the immortality of the human individual. May not the moral task be something that is slowly being achieved by the race as a whole, here on the earth; may it not be a collective undertaking, to which each individual, in his brief mortal life, may make his own little contribution, if he will, and pass on, leaving that little contribution to be added to the common stock of moral value; so the moral task is carried on somewhat as the coral islands are built, by countless tiny creatures, each of which makes its own infinitesimal contribution during the brief span of its existence, and then passes out to have its place in the ranks taken by another, etc.; the beauty, completeness, and value consisting, not in the contribution of the individual insect, nor in the individual itself, but in the island that rises slowly into perfection by virtue of their joint efforts.

I fancy, however, that this form of the argument of the Sadducee, would not satisfy Immanuel Kant, though it might satisfy Auguste Comte. For moral value, Kant would say, resides in the will, and is inseparable from personality. And therefore, if moral values are to be preserved, personality must be preserved; and if the moral task is to be completed, it must be completed, not only *by* persons, but *in* persons. In the last analysis it is not a community task, though to be sure we may help one another, or we may hinder one another, in the achievement of it. It is not like the building of a coral island, in which the builders count for nothing, for the building consists of the builders ("Ye are God's building"). And so apart from personality and will and character, the moral task can never be completed.

Professor Sorley of Cambridge strongly insists on the same point. "For what purpose the infinite pain and effort of individuals, if their

free consciousness must be relinquished, perhaps just when it has proved itself worthy of freedom?" (*Moral Values and the Idea of God*, p. 515.) And again: "The one purpose which, so far as I can see, justifies the field of havoc through which the world passes to better things, is the creation of those values which only free minds can realize. And if free minds, when perfected, are to pass away . . . then that value is lost, and we must ask again the question . . . whether the values which the world's history offers are worth the price that has been paid for them" (*ibid.*). And I confess that if I were a Sadducee, I should find myself at a loss to answer that argument.

So also Professor D. C. Macintosh of Yale: "It is vain to imagine that the values of individual personality will be conserved, if the individual himself is to disappear and exist no longer. If individual consciousness goes, all value is lost. All the highest values produced by men are inseparably bound up with persons. All values created by conscious individuals are values for conscious individuals, and if the death of the body means the annihilation of the consciousness, no values are conserved ultimately." (*Why I Believe in Immortality*, pp. 4, 5.)

The Sadducee, however, has not yet been reduced to silence. Let it be granted, he may say, that the meaning and purpose of the universe must be realized, and the ultimate values conserved and made actual; still it is not self-evident that those values are identical with what we in our finite existence know as *moral* values. Is it not possible that in the realization of the ultimate purpose of things we shall be carried "beyond good and evil"? May there not be a "transvaluation of all values," in which *moral* value and all other forms of value shall be merged and sublimated in some final and total meaning, transcending them all? As Bosanquet puts it (Gifford Lectures, on *The Principle of Individuality and Value*) the predicate *good* can hardly be applied to the absolute whole; for *good* implies a contrast with *bad* within the whole; and is therefore a partial rather than a total concept. Hence the realization of the total meaning of the universe would carry us beyond the distinction of good and evil, as we understand that distinction. And if this be so, may it not also carry us beyond the point where the continuation of the existence of human personality, in which that moral distinction is realized, is any longer necessary? In other words, may not the universe, in realizing its own meaning and value, get along very well without us? And it certainly does seem possible to construe the situation in that way; though the argument threatens to carry us into one of those dim regions of pure speculation where all distinctions elude us.

But the moral argument may take still another form. I have referred

to the wickedness of human nature. One chief form which that wickedness takes is the obvious failure of *justice* in the present order. The moral consciousness cries out for justice and fair play, and yet cruelty and selfishness and greed and injustice are rampant on all sides. We "look for judgment, but behold oppression; for righteousness, but behold a cry." As a recent writer puts it: "Chafing under the inequalities of this life, and wounded by the miscarrying of justice, men and women have found their only hope of compensation in the belief of an endless life, where the inequalities of earth are passed; and of a new Jerusalem where 'are set thrones of judgment.'" The disinterested spectator is conscious of a demand rising up within him, that the judge of all the earth shall do right; and unless we are immortal, the wrongs that are not made right here cannot be made right anywhere.

Or consider man's thirst for knowledge, which is only partially satisfied in his present environment. Does not his evident *capacity* for greater things, coupled with his *desire* for greater things, furnish presumptive evidence that this desire shall somehow, somewhere, somewhen, find its satisfaction, and that capacity find its fulfilment?

Take, in short, our manifest incompleteness in almost every respect, putting it alongside the fact that in this life progress is made towards a goal, but that goal, even in the best of men, is not reached, but only approached; and are we not compelled to accept one or the other of two conclusions, viz., either that there is no purpose in human life, or that immortality is requisite for the fulfilment of that purpose?

The whole of this part of my argument may be epitomized thus: Man is too great for his present environment. At every point of his being he thrusts himself through the bars of his cage, like an imprisoned bird that longs to soar with untrammeled wing into a clearer atmosphere, where he shall see, no longer through a glass, darkly, but face to face; where his capacity for knowledge shall be fully satisfied; and where the aspirations of his moral nature shall be fully met; and the inspiring promise of the beatitude fully redeemed: "Blessed are they that do hunger and thirst after righteousness, for they shall be filled."

Let me conclude this very imperfect treatment of a great subject with an argument which, I admit, may appeal very strongly to one type of mind, while carrying very little weight with another type. I myself think it may properly be called a moral argument, somewhat of the *ad hominem* type. Socrates was in the habit of laying much stress on the judgment of the *wise man* on all important questions. Surely it is the man of experience and insight, in each realm of inquiry, whom we can most safely follow, if we are to follow anyone at all. Now this argument, as applied

to the matter before us, comes to this: that among those who have believed most firmly in the immortality of the soul, and have contended most strongly for it, we find the men whose lives have been noblest, and whose thoughts and reasonings on other great questions have been truest and best. Socrates himself is an excellent example. I need not repeat the arguments of the *Phaedo,* nor remind you of the serene confidence expressed in the *Apology.* Nor need I multiply illustrations. But I am disposed to believe that if there have been men among us whose insight into the meanings and values of human life has been conspicuously profound and clear; men who have seen life steadily and seen it whole, being "spectators of all time and all existence"; especially if they have been men of unsullied character and single-hearted devotion to the loftiest ideals; men who have shown themselves to be at home among the profoundest moral experiences; then the judgment of such men is worthy of more than ordinary respect. And it is, I think, a fact of history, that the vast majority of such men have believed in the immortality of the soul.

And of course your minds will go back to one who, in all these respects towered high above them all; and you will recall that his voice on this question was clear and unambiguous. "Will anyone tell me," says Doctor Martineau (*Studies of Christianity,* p. 196), "that the voluptuary, who, from abandonment to the body, cannot imagine the perpetuity of the spirit; that the selfish, who, looking at the meanness of his own nature, sees nothing worth immortalizing; that the contented Epicurean, who in prudent quietude of sense and sympathy, finds adequate satisfaction in this mortal life; that the cold speculator, who looks at the fouler side of human nature, and, showing us on its features the pallor of sensualism, or the hard lines of guilt, deems it less fit for the duration of the angel than for the extinction of the brute; that these men are right, while Christ, who walked without despair through the deepest haunts of sin, with faith that succumbed not to wretchedness and wrong, but stood up and conquered them . . . that *he* could be under a delusion *here?* . . There is no greater impossibility than this."

I would not beg any question of Christ's divinity, nor make any appeal to his authority, except that authority which is inherent in goodness and wisdom; but I would simply close my argument by pointing out, as Doctor Martineau has done, that this man, who admittedly has no peer among all the sons of men since the world began; who lived as never man lived; who spake as never man spake; who, more than any other, seemed to dwell continually and habitually among the things that are unseen and eternal; this man believed firmly in the immortality of the human soul; and it seems to me that this should count for something.

A SCIENTIST LOOKS AT LIFE[1]

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It is not an unusual thing to hear common ordinary folk say that life is one blankety blank thing after another. This is one way of saying that life consists in a series of adjustments to our surroundings. Life in this sense includes all of the activities and experiences of an individual from day to day throughout the period of his existence on the surface of this earth. Life has other meanings than this. To the scientist who is interested in the more basic nature of things, life is an expression of energy which comes to the earth from the sun as light, which is absorbed and transformed into chemical energy by green plants, which is then used as a source of matter and energy by living organisms that after all are but machines *par excellence*. To others life has still other meanings, as indicated by the title of such books as *Life Begins at Forty*. It is the relationship of science to life in the ordinary sense that I want to discuss in this lecture.

The life of all living organisms on the surface of the earth from the beginning of time has always consisted in and still consists in a series of adjustments to the environment. Successful adjustments mean survival; inability to make successful adjustments means elimination.

As we study the life of the past we find that some forms of life were so successful in adapting themselves to the changing conditions on the earth's surface by undergoing corresponding changes in structure and function that they have been able to survive through millions of years. These organisms have found a way to conquer time that is more effective than granite. They have persisted in unbroken continuity from ages when this earth was young and smaller than it is today, when the air was thick with planetary dust and the sea emerged only in pools and lakes amid the heaps of slag of the new world. They have lived in closely linked inheritances while mountains were gradually elevated and then perhaps even more gradually worn away again. Organically, man is older than the earth's crust. His stability, rooted in the ceaseless ebb and flow of energy, has outlived the eternal mountains and the seven seas. The power of a living organism to treat all things in its environment as utilities, to absorb matter and energy and use them in whole or in part and then release them again, and to maintain a more or less

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formal continuity throughout a hundred million years is absolutely unique in a geological sense.

Organisms which for one reason or another are unable to make satisfactory adjustments to their environments sooner or later fail in their struggle for existence and are summarily eliminated as unfit. Nature is and always has been ruthless and merciless in her elimination of the unfit.

Life as you and I experience it from day to day is very much like the story of the life of the past. It consists in an endless series of adjustments which ultimately determine whether one shall survive or not, whether one shall succeed or fail, or whether one shall become great or remain small. A college course, as I see it, is but a part of a long series of efforts that we make in our attempt to find ourselves in this world and to prepare ourselves for the best life which we are capable of living.

His large brain and grasping hand, which is no longer needed as an organ of locomotion because of the upright position, have enabled man to learn many facts and relationships and to gain a certain measure of control of his environment. He has practically conquered space and time so that now the whole world has been reduced to a single neighborhood. Transportation has been speeded up to such an extent that it may be said of almost any two places on the surface of earth: "Here today and there tomorrow." Communication is instantaneous in all parts of the world. Man is now engaged in a study of the nature of matter and energy and is succeeding in a manner thought impossible or not even dreamed of by the scientists of only a few years ago. It remains for man to gain an understanding of the evil and darkness in his own soul.

It would seem to be impossible to overstate the progress man has made in the understanding of his environment even during the past century. Methods of transportation and communication have been speeded up so that space and time have largely been eliminated. This makes new demands on the part of an intelligent person. It makes necessary a much better understanding of languages, governments, social customs, distribution of people over the earth's surface, and innumerable other subjects which transcend our national boundaries. The utilization of the natural resources of the earth made possible the development of our present great industrial civilization. The manufacture and distribution of electricity have revolutionized modern life to such an extent that man is hardly able to adjust himself. Untiring and ever faithful machines and electrical devices are his servants. Instruments of precision, as the telescope, the spectroscope, and the microscope are enabling man to report daily new facts and new understandings of the world in which we live.

Man's increasing knowledge of his physical environment is enabling him to learn much about the nature of life, of living things, and of himself. Modern biology has completely changed man's ideas concerning the origin and evolution of plants and animals, the nutritional needs of the human body, the origin and genetic relationships of the races of man, the creation of new types of plants and animals in accordance with man's needs or pleasures, and the creation of a higher type of humanity.

Modern life has become exceedingly complex and whether one's special interest be in music, art, commerce, finance, agriculture, sociology, a pure science, an applied science, or nothing at all, he is faced with phenomena as the apparent daily path of the sun around the earth, with the occasional occurrence of eclipses, with the monthly phases of the moon, with the comings and goings of comets, with the alternation of day and night, with meteoric showers, with the ebb and flow of tides, with the successions of the seasons and the rhythms thus produced in living plants and animals, with changes in the weather, with the surface features of the earth which constitute the basis of landscape and scenery, with the geographical distribution of plants, animals, and races of man, with questions concerning the origin and age of the earth, with theories concerning the origin and evolution of organisms, with accounts of the life of the past, with a multitude of facts concerning the expression and the utilization of matter and energy, with the nature of color, light, sound, music, and pigments, with the growing of plants for man's needs and pleasures, with the destruction brought about by parasitic plants and animals, with the misery and death produced by pathogenetic organisms, with the nature and importance of decay, with an ever-increasing proportion of biologically inferior men and women who are filling our prisons, asylums, and many other types of institutions that are being built and maintained at enormous public expense, and with an infinite number of other such questions. An education must concern itself with such problems of modern life if the individual is to be intelligently oriented in his world.

At this point we may well raise the question concerning science in a liberal education or an education that will best fit one for modern life. From the point of view of training the mind, of giving that well-informed, impersonal outlook which constitutes culture in the best sense of this much misused word, it is assumed by many that a literary education is superior to one based on science. If the full possibilities of science were realized by those who teach it, I believe that its capacity of producing those habits of mind which constitute the highest mental excellence would be at least as great as that of literature, and more

particularly of Greek and Latin literature. One inherent defect in a purely classical education is too inclusive an emphasis on the past. The habit of being unable to recognize merit until it is dead is too apt to be the result of a purely bookish life, and a culture based wholly on the past will seldom be able to pierce through every-day surroundings to the essential splendor of contemporary affairs, or to the hope of still greater splendor in the future. For the purpose of attaining real culture, an exclusively scientific education is at least as effectual as an exclusively literary education. The purpose of education can not be to create any new primary impulses that are inherent in the entire race. It can only be to enlarge the scope of those that human nature provides by increasing the number and variety of attendent thoughts and by showing where the most permanent satisfaction is to be found.

Science is revamping our whole civilization and is contributing more to an understanding of this and other universes, of the world in which we live, and of the origin and nature of humanity than all other fields combined. Science owes its success directly to the method that is employed. The scientific method is science's greatest contribution to life. This method is nothing but the expression of the natural way in which the human mind operates. It involves the use of our organs of sense perception and of our nervous system which centers in the brain. It is simply the natural every-day method in which all phenomena are reasoned about and rendered precise and exact. There can be no other effective method so long as man is constituted as he is. There is no *more* difference but there is just the *same kind of* difference between the operations and methods of a grocer weighing out cabbage heads and the operations of a research chemist in performing a difficult and complex analysis by means of his precision balance and finely graduated scales. The scales of the grocer and the balance of the chemist differ neither in the principles of their construction nor in their manner of working, but the beam of the latter is set on an infinitely finer axis than that of the former, and thus is sensitive to a much smaller difference in weight.

You may have heard it said that men of science work by means of induction and deduction, and that by the help of these processes, they, in some sort of way, wring from nature certain other things which are called natural laws and causes, and that out of these, by some cunning skill of their own, they build up hypotheses and theories. It is also imagined by many that these mental processes of the scientist are in no way related to the mental processes of the ordinary person, but that they are something that has to be acquired by a sort of special apprenticeship to the craft. To hear all of these things, you would think that the

mind of a man of science must be constituted differently from that of his fellow men. In this, I can assure you, you are quite wrong.

This situation is not very different from an incident in one of Moliere's plays, where the author makes the hero express unbounded delight on being told that he has been talking prose during the whole of his life, or at least during the time that he was able to talk. In the same way, I hope, you will find pleasure in the discovery that you have been using the scientific method in that you have been acting on the principles of inductive and deductive reasoning since childhood.

A simple illustration out of every-day life may serve to exemplify this. Suppose you stop at a fruit-stand and ask for an apple. You are given one which you then taste and find to be sour. You examine it and find it to be hard in texture and green in color. You are then given another apple which you also find to be hard, green and sour. Upon being given a third apple, you examine it and find it to be hard and green, and you immediately say, even without tasting it, that you will not have it, as it must be sour, like those you have already tried.

Now if you will stop to analyze and trace out in its logical elements what has been done by the mind, you may be greatly surprised. In the first place you performed the operation of induction. You found that, in two trials, hardness and greenness were associated with each other and with sourness. This was found to be so in the first trial, and confirmed in the second trial. To be sure, the number of trials is small but it is enough to make a simple induction. Then you generalize the facts and always expect to find sourness in apples to be associated with hardness and greenness. You establish a general law, that all hard and green apples are sour. This is a perfect induction so far as it goes. Having thus derived your general law, when offered another apple which you find is hard and green, you say, "All hard and green apples are sour; this apple is hard and green; therefore this apple is sour." This manner of reasoning is what logicians call a syllogism, and consists of a major premise, a minor premise, and a conclusion. By further reasoning, to the extent of one or more syllogisms, you reach your final determination, "I will not have that apple." So you see, you have, in the first place, established a law by induction, and upon which you have founded a deduction, and finally reasoned out the special conclusion of the particular case. After having established the general law you may have occasion to discuss apples with a friend; you say to him, "It is a curious thing, but I find that all hard and green apples are sour." Your friend says, "But how do you know that?" You then reply, "Oh, because I have tried them again and again, and have always found them

to be so." Well, if we were talking science instead of common sense, we should call that *experimental verification.* And if your friend is still not thoroughly convinced you say, "I have inquired of people who grow apples in New York, Oregon, and other states and all of them report the same observation. I also found the same thing to be true in Europe and in parts of Africa where apples are grown." Whereupon your friend, unless he is a very unreasonable person, agrees with you, and is convinced that you are quite right in the conclusion you have drawn. He believes, although he may not realize it, that the greater number of experiments, the more extensive the verifications, the more varied conditions under which the same results are obtained, the more certain the ultimate conclusion is, and he disputes the question no further. He sees that the experiment has been tried under all sorts of conditions, as to time, place, and people and with the same result; and he says that the law you have laid down must be a good and valid one, and he must accept it.

In science we do exactly the same thing. The philosopher exercises precisely the same faculties, though in a much more delicate manner. In solving the problems of every-day life you are led to your conclusions by exactly the same train of reasoning as that which a man of science pursues when he is endeavoring to discover the origin and laws of the most difficult natural phenomena. The process is and always must be the same. Precisely the same manner of reasoning was used by Newton and Laplace in their efforts to discover and define the causes of the movements of the heavenly bodies, as you, with your common sense, use in solving the common problems of daily living. The only difference is that the nature of the inquiry of the scientist is more involved and less obvious, and, accordingly, every step has to be most carefully watched, so that there may not be a single flaw in his hypothesis. In scientific inquiry every supposed law must be subjected to every possible kind of verification, and this must be done intentionally and not merely incidentally as in the case of the green apples. And in science, as in common life, our confidence in a law is in exact proportion to the amount of experimental verification it has received.

It is often urged, in respect to some scientific conclusion that, after all, it is only an hypothesis. But what more have we to guide us in nine-tenths of the most important affairs of daily life than hypotheses, and often very poorly founded ones? Not all hypotheses have the same value. A man may say, if he likes, that the moon is made of green cheese: that is an hypothesis. But another man, who has devoted a great deal of time and attention to the subject, and availed himself of

the most powerful telescopes and other instruments of precision as well as the results of the observations of others, declares that, in his opinion, the moon is probably composed of materials very similar to those of which our own earth is made up: and that is also only an hypothesis. But I need not tell you that there is an enormous difference in the value of these two hypotheses. It is in these matters as in the commonest affairs of life: the guess of the fool will be folly, while the guess of the wise man will contain wisdom.

Wherever there are questions to be solved, whether they be concerned with the affairs of daily life, or whether they belong to the more abstruse and difficult problems laid before the philosopher, our course of procedure in unraveling that complex chain of phenomena with a view of getting at its cause is always the same; in all cases we must take into consideration all of the known facts and from them build up an hypothesis; we must place before ourselves some more or less likely supposition as to the cause. Having assumed an hypothesis, having assumed a cause of the phenomena in question, we must try to demonstrate the correctness or incorrectness of the hypothesis.

The objection is sometimes made that the scientific method is quite all right when applied in the sciences, but that it should not and can not satisfactorily be applied in the other fields of knowledge. I would ask such objectors to tell me what might be superior to the scientific method in the fields of music, or art, for example. The scientific method is based upon the organs of sense and the nervous system. Would these other methods be based upon another combination of organs in man's body, as for example, the organs of sense and the heart, the liver and the nervous system, or the heart and the nervous system?

Let me repeat that the success of science in contributing so greatly to our understanding of the common affairs of life and in revamping whole civilizations is due in large part to the use of the common-sense method. In art, for example, progress is dependent upon the appearance in the world of continually greater genius, while in science the successors stand upon the shoulders of their predecessors; where one man of supreme genius has invented a method or established a theory, a thousand lesser men can apply it. No transcendent ability is required in order to make useful discoveries in science; the edifice of science needs its masons, bricklayers, and common laborers as well as its foremen, master builders, and architects. In art, nothing worth doing can be done without some measure of genius; in science even a moderate capacity can contribute to a supreme achievement.

I regard the development and spread of the method used in science

as the most important contribution of science to life, for it represents the only hope that the human race has of getting out of the jungle of depression in which it now appears to be floundering. The method can in no way be acquired and understood so well as by the study of the analytical sciences, and hence an education which has left out these sciences has, in my judgment, lost the most vital element in all education. This judgment is not merely the prejudiced opinion of a scientist, as the following quotation from one of our prominent humanists, a member of the faculty of Harvard University, shows:

> It is the glory of pure science and of mathematics that these subjects train men in orderly and objective thinking as no other subjects can. Here are fields of study in which loose or crooked thought leads inevitably to demonstrable error, to error which can not be glossed over or concealed. Here are branches of knowledge in which there is no confusion between right and wrong, between *post hocs* and *propter hocs,* between the mere coincidences and the consequences of a cause. When you have finished with a problem in any of the exact sciences you are either right or wrong, and you know it. That is why we call them exact sciences, to distinguish them from philosophy, sociology, economics, and the other social sciences, in which the difference between truth and error is still, in most cases, a matter of individual opinion. Many years ago physics was known as "natural philosophy"; it was merely a body of speculative ideas concerning the mechanics of nature. It became an exact science by developing an inductive methodology, which makes all the difference between science and guesswork.
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> Some years ago, in the Harvard Law School, we thought it worth while to inquire into the educational antecedents of the student body, with a view to ascertaining whether there was any relation between success in the study of law and the previous collegiate training of these young men. In the Harvard Law School there are more than a thousand students, all of them college graduates, drawn from every section of the country. Nearly all of them have specialized, during their undergraduate years, in some single subject or group of subjects—languages, history, science, philosophy, economics, mathematics, and so on. Offhand one would probably say that the young man who had devoted most of his attention to the study of history, government, and economics while in college would be gaining the best preparation for the study of law—for these are the subjects which in their content come nearest to the law; but that is not what we found. On the contrary, the results of this inquiry showed that the young men who had specialized in ancient languages, in the exact sciences, and especially in mathematics, were on the whole better equipped for the study of law, and were making higher rank in it, than were those who had devoted their energies to subjects more closely akin.

Perhaps, after all, subject matter is not as important in education as the development and refinement of the sense perceptions and the training of the mind to think clearly and arrive at truth. Science not only trains the mind to think clearly and arrive at truth, but also provides that wealth of knowledge that is essential to an intelligent understanding of our world.

Not a few people blame the present depression, in which the world finds itself today, on science. It is thought that we are gaining scientific knowledge and acquiring control of stupendous new forces faster than we are developing our abilities to control ourselves, faster than we are exhibiting capacity to be entrusted with these new forces. It has even been suggested that science take a holiday. Do we regret the changes that have taken place in our civilization since Watt, by his steam engine in England in 1775, started the shift from the utilization of muscular energy to the use of resource energy by means of machines? When Cicero, or Pericles, or any other man of their day took a sea voyage, the only available power, except that of the winds, was man-power furnished to the triremes by the straining sinews of hundreds of human slaves chained to their oars, slaves to be simply cast aside into the sea, if they weakened or gave out, and then replaced by other slaves! Can any one fail to reflect that our scientific civilization is the first one which has not been built on just such human slavery, the first which offers the hope, at least, and a hope already partially realized, of relieving mankind forever from the worst of the physical bondage with which all civilizations heretofore have been enchained? We should not be unmindful of this human slavery when we look at the remnants or monuments of earlier civilizations as illustrated in the great column of Trajan in Rome and the pyramids in Egypt. Today as we speed across the Atlantic in ships carrying upward of a thousand persons, all enjoying the comforts of a modern hotel, we find that the modern stoker has a comfortable and interesting job, for he simply and quietly guides the expenditure of hundreds of thousands of man-power represented in the energy of separated hydrogen and oxygen and carbon atoms rushing eagerly together to fulfil their predetermined destiny.

Sir James Jeans, president of the British Association for the Advancement of Science, said a few days ago in speaking to the Association, "If there is an avenue of escape from the present difficulties in which humanity finds itself, it does not lie in the direction of less science but of more science."

Has science nothing more to offer you than a method of discovering truth and an endless array of facts concerning the material world? you may ask. The answer is spontaneous and clear. Within the past half-century, as a direct result of the findings of modern science, there has developed an evolutionary philosophy—an evolutionary religion—which has given a new emotional basis to life, the most inspiring and the most forward-looking that the world has ever seen. Within the last twenty-five years physics, chemistry, and astronomy have brought to light a universe of extraordinary and unexpected orderliness, and of the won-

drous beauty and harmony that go with order. The same picture is revealed whether one looks out upon the island universes brought to view by modern astronomy, and located definitely, some of them, a million light-years away or whether one looks down into the molecular world of chemistry, or through it to the electronic world of physics, or peers even inside the unbelievably small nucleus of the atom. So also in the organic world, the sciences of geology, palæontology, and biology have revealed, still more wonderfully, an orderly development from lower up to higher forms, from smaller up to larger capacities—a development which can be definitely seen to have been going on for millions upon millions of years and which therefore gives promise of going on for ages yet to come.

A fire-mist and a planet,
  A crystal and a cell,
A jellyfish and a saurian,
  And caves where the cavemen dwell;
Then a sense of law and beauty,
  And a face turned from the clod—
Some call it Evolution,
  And others call it God.

There is one further finding of modern science which has a tremendous inspirational appeal and should be mentioned here. It is the discovery of the vital part which we ourselves are playing in this evolutionary process. According to the biologist the biological evolution of the human organism is going on so slowly that man himself is not now endowed with capacities appreciably different from those which he brought with him into the period of recorded history, and yet, within this period, the forward strides that he has made in his control over his environment, in the development of his civilization, have been stupendous and unquestionable. If the biologist is correct, it follows that this progress has been due, not to the betterment of his stock, but rather primarily to the passing on of accumulated knowledge of the race to the generations following after. From this it would seem that the great instruments of progress for mankind are research—the discovery of new knowledge; and education—the passing on of the store of accumulated wisdom to our followers. This spirit and this conviction are the gift of modern science to the world. Is it, then, too much to say that modern science has remade philosophy and revivified religion?

The world's present difficulties and troubles can not, in any sense, be due to too much activity in the sciences. The product of real science is truth, and it is the truth that shall make men free. Is the difficulty not rather in man himself? The automobile may be used as a means of transportation or as an instrument of death. The radio may be used for transmitting foolishness or wisdom. Who would have been willing just a few years ago to entrust a large percentage of the inhabitants of Pennsylvania with a many-horse-power automobile which they might

drive at will through the crowded streets of cities and race at express-train speed over country roads? Compare the sober, clear-eyed, skilful, intelligent-looking taxi-driver of New York of today with the red-nosed, ignorant human wreck who served as cabman a century ago, and you have a picture of man adapting himself to the modern world. The English Government has assumed absolute control over the radio. It collects twelve shillings per year from each owner of a radio receiving set, and with the large funds thus obtained, it provides the radio public of England the largest return in education and in entertainment for eight mills a night ever provided anywhere in the history of the world. Employed are only high-class speakers, musicians, and entertainers of all sorts, so that the whole British nation is now being given educational advantages of the finest possible sort through the radio, at less than a cent a family a night, collected only from those who wish to take advantage of them.

What then is the cause of the difficulties of the world today? It can hardly be said to be caused by too many machines which have freed men from slavery. Is not the difficulty with man himself? After all the radio is only an instrument which transmits both folly and wisdom, both good and bad, but never anything wiser or better than the men and women who stand before the transmitter. What shall it profit a people that uses all of its intelligence and experience in creating machines and devices for transportation, for communication, for serving man in innumerable other ways, or in developing a system of government, or in doing any of a thousand things for the common good, if the individuals to whom are given positions of trust and responsibility are not worthy or are found wanting? It remains, it seems to me, for the biologist to do with man what the physicist has done with machines, or what the biologist has already done with crop plants and domesticated animals. The biologist has the knowledge by the use of which he could purge the human race of its biological defectives and thus relieve the public of the expense of maintaining them in institutions. He knows how to limit human populations to individuals who can be trained to be at least self-supporting in society. Having eliminated the defectives and the expense of maintaining them, society can easily afford to give all of its members a sufficient training to make them masters in their life's work whether they be engaged in baking bread or in developing great scientific theories. Ours is a scientific civilization and the scientist is willing to assume the task of bringing man into a harmonious relationship with this modern world which is ever becoming more and more filled with the truths and machines of the scientists.

A STUDY IN LEISURE-TIME PROGRAMMING[1]

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Delaware County in Pennsylvania forms a part of the metropolitan area of the City of Philadelphia. Roughly speaking, it is bounded on the northeast by this city, on the southwest by the State of Delaware, on the northwest by Chester County, and on the southeast by the Delaware River. During the last decade for which we have census figures (1920-1930), the county increased 61.9 per cent. in population. Its present population is 280,264 (1,090 persons per square mile), and that of its one large city, Chester, 58,164. Approximately 11 per cent. of its people are foreign born and 7.5 per cent. are Negro. Three hundred and thirty-eight industries employ in normal times 38,012 workers and pay wages and salaries of $60,169,400 per annum. Ninety per cent. of the people in the county live along two suburban belts, one adjoining the Delaware River and the other the City of Philadelphia.[2] Wealthy people have purchased abandoned inland farms and turned them into exclusive country clubs or palatial homes. Delaware County furnishes a study in human contrasts. Differences in economic status, racial heritage, cultural interests, mechanical skills and applied arts are pronounced.

In January, 1934, the Delaware County Welfare Council enlisted the cooperative assistance of the County Park Board in undertaking a survey of recreational facilities throughout the county. A joint committee secured a staff of competent workers from the ranks of the unemployed which proceeded with the inquiry. The Civic Works Administration of the federal government financed the project (about four thousand dollars). The fact-finders used a battery of questionnaires borrowed freely from the files of the National Recreation Association. It included a study of such outdoor interests as (1) playground, (2) athletic field, (3) swimming-pool and (4) park, and such indoor agencies as (5) church, (6) school and (7) community center. Findings were organized in terms of the forty-seven municipal divisions in the county. In order to estimate the utilitarian value of a particular facility or activity in terms of the normal demands which a community may make in leisure-time programming, an appraisal schedule was necessary. At this juncture the National Recreation Association came forward to render its

[1] This paper was presented at the annual meeting of the American Sociological Society in Chicago, December 29, 1934.

[2] *Chester Times' Year Book of Delaware County, 1932*, p. 47.

most important service. Out of its years of critical study of community recreation it had worked out a syllabus for appraising local situations. The Association made available this form to the committee.[3] Minor modifications were introduced in the schedule in order to make it tally with local conditions.

An architect and statisticians, members of the staff, prepared a summary of summaries of the findings for the steering committee. They presented their report not only in typewritten form but also graphically in terms of spot maps and charts. The spot maps presented available indoor and outdoor recreational facilities in each municipality in the county. The charts included three activity charts reflecting what church, school and community center are furnishing the people by way of leisure-time program, and a master chart showing in a bird's-eye view the comprehensive picture that the survey uncovered. At this stage in the survey the committee representing the Welfare Council and the Park Board asked the writer to assume responsibility for analyzing and interpreting the materials.[4]

The Record of the Activity Charts

The two hundred and thirty-eight churches in Delaware County possess 68 parish houses, 21 gymnasiums, and 283 social rooms (see Chart One). Of the one hundred and eighteen ministers of these churches reporting, 29 per cent. are opposed to the church either participating in or supporting a community recreational program. The accompanying chart, therefore, records the interests of the remaining churches. The horizontal column at the top lists the municipal divisions in the county. Vertically at the left are catalogued the types of activities that are sponsored by the churches. The numbers in the cross-hatch indicate the frequency of these interests in the various communities. This record of the churches is spotty.

As for athletics, despite considerable equipment at the command of the churches, they are a minor factor in the parish program. The only exception to this principle is basket-ball and this activity is stimulated in boys' groups chiefly. The church's main emphasis is upon entertainment. The chart suggests a plethora of parties and suppers where informal social intercourse is encouraged. That the church's attitude toward the dance is changing is illustrated by the fact that 411 dances were conducted under parish auspices last year. The churches point

[3] *Schedule for the Appraisal of Community Recreation.*

[4] The survey with maps and charts is being published by Harold G. Smith, Prospect Park, Pennsylvania. Title, *Leisure in Our Time: A Survey of Recreational Opportunities in Delaware County, Pennsylvania, 1934,* analysis and interpretation by Stewart G. Cole.

to a major interest in music. The junior-choir movement is particularly active. One church in three has an orchestra. Sixty-seven oratorios were offered during the 1933 season. The chart suggests that churches have not begun to realize the possibility for enrichment of personality through the channel of outdoor programs. Only eight summer camps in the county, one golf course and a few athletic fields have parish supervision.

The public school buildings and equipment offer Delaware County its best opportunity for the development of an inclusive indoor program of leisure-time activities (see Chart Two). They belong to the people, are idle a major part of the day and the year, and are constructed to invite projects in games, music, art, drama, dancing, the crafts, and other types of adult education. How stintingly the institutions are used for these purposes is seen in a glance at the accompanying chart. The churches are much more community-minded than are the schools. Fifty per cent. of the local boards of education are unwilling that the public enjoy the use of the schools. Only one municipality in the entire county permits the patrons to use their building free of charge. According to the inquiry boards object to opening the buildings either because it would entail added operating expense or because the people of the community would disrespect property and possibly damage it.

The chart indicates that thirty gymnasiums are closed to community athletics and games and that fifty-four auditoriums with stages are nonproductive. Moving-pictures, which promise high returns to the cause of popular education, are not included in school perspective. Sixty per cent. of the local municipalities sponsor parent-teacher associations which carry forward serious-minded programs throughout eight months of the year. The only activities that stand out prominently are ordinary forms of amusements. Parties and dances outweigh popular interest in lecture-courses, study classes, handcrafts and amateur theatricals.

The private-center chart takes account of fire-houses, boys' clubs, Christian Associations, and the like that are operated freely for the benefit of the public (see Chart Three). Unfortunately the significance of the public library was overlooked in the survey. The only aggressive recreational agencies in Delaware County are the Y. M. C. A., the Y. W. C. A. and the synagogue center, all of which are located in the City of Chester. Their activities account chiefly for the figures that appear in the last vertical column in the third chart. The industrial houses have not considered seriously the vantage of social centers for employees and their families, if we may judge by this report. As for movies, they remain the possession of commercial houses. The boys'

clubs have proven what can be done in overpopulated areas in suburban sections to lessen delinquency and to demonstrate that youth will express their personalities socially when encouraged to do so.

Criteria of the Master Chart

The master chart contains in diagrammatic form the findings of the entire survey (see Master Chart). There is one possible point of confusion. It should be noted that the data for the churches and the private centers are merged under the caption, "Community Activities." The forty-seven municipal areas are listed in the vertical column at the left. Horizontally Delaware County's six major avocational interests are noted. They include: playground, athletic field, public school, community activities, swimming-pool and park. The first three major columns of information are appraised by means of four criteria: space, equipment, supervision and program. "Community activities" include music, drama, arts and handcrafts, social, and adult education. The sixth column sets forth the condition and supervision of swimming-pools, and the last one records the area, development and spacial features of county parks.

Each rectangle suggests a hundred per cent. rating in the cross-hatch study. For instance, the first rectangle in the upper left-hand corner of the chart refers to the extent of playground spacing in Aldan Borough. If the appraisal staff concluded that this borough had sufficient playground area for its population, then it would have been given a hundred per cent. rating, in which case the rectangle would have been shaded completely. As a matter of fact its spacing is estimated about 70 per cent. adequate. An uncolored rectangle indicates that the municipality referred to horizontally has no status whatever in terms of the vertically mentioned factor that is being appraised. *Speaking generally, the extent to which the cross-hatch is covered with black bars tells the degree of distinction which Delaware County has acquired in recreational programming for her people. Or, stated conversely, the range of open spaces informs the observer how much remains for this county to accomplish in order to bring itself abreast of the leisure-time needs of its two hundred and eight thousand population.*

For detailed information lending support to the claims of this chart, the inquirer would have to consult the survey findings in the files of the committee that sponsored this study. The appraisal schedule that was employed as a norm for determining the ratings in this chart is included in summary form in the appendix to this paper.

Since the writer's present purpose is to introduce a method of community study rather than a record of community findings, only the brief-

est attention is turned to the record of the master chart. A general glance at the situation on playground and athletic field makes it clear that space and equipment features are prominent, while program and supervision features are markedly deficient. Does this not mean that physical factors outweigh social values in the leisure-time planning of our people? It is easier to accumulate property than it is to man it with trustworthy leadership.

Indoor recreational interests are presented in the third and fourth major columns. So far as the public schools are involved, space and equipment are sketchily adequate and no commensurate interest is manifest in supervisory programming of recreations. Turning to community activities in churches and private centers, it is noted that music, drama and social affairs are about equally matched in expression, that there are a few striking experiments in adult education, and that community-minded arts and handcrafts are apparently unknown to Delaware County people.

Although the county has an unusual supply of rivers, creeks and lakes, there is virtually no public accommodation for swimming. The survey informs us that not a single public-operated pool was found. A few wading-pools for children are available. Mills and factories have conscripted the water-front properties along the Delaware River and most of its tributaries are poisoned by the chemical discharges from these industries. As for parks, there are 6,686 acres of privately owned recreational area, but only 337 acres of public-owned lands. According to the appraisal schedule, the latter are 11 per cent. adequate for the needs of the present population. They are chiefly the gift of benevolent families. At the present time the Park Board is making overtures to secure important border-line land along rivers and creeks for parkways, boulevards, and picnic and camping sites. Naturally these valleys are inviting spots; economically they are of low land-value, and culturally they can be saved from unsightly and unsanitary conditions and turned into beautiful retreats for the people.

Recommendations to the Park Board

Due to the rising population of Delaware County as a satellite section of the metropolitan Philadelphia area (the Regional Planning Commission of the Philadelphia Tri-State District predicts that by 1950 the population of Delaware County will be a half million[5]), due to the county's large industrial constituency with marked increase of working

[5] *The Regional Plan of the Philadelphia Tri-State District.* Published, 1932, by the Regional Planning Commission. P. 121.

people's spare hours, and due to the necessity of fit leisure-time activities for every man, woman and child to inspire the good life on earth, Delaware County needs a planned recreational economy for its people. In the plan both facilities and programming must be considered. It should not attempt to regiment young and old into adopting superimposed hobbies and crafts, but rather it should furnish equipment and leadership to develop the abundant energy and initiative latent in our people in personally recreative enterprises.

Should Delaware County choose to waive aside this clear call of civic duty, a large portion of all classes of people is going to be involved increasingly in selfishness, idleness or mischief-making. In other words, the economically independent citizens will furnish themselves country-club privileges to satisfy their desires for self-expression without regard for the well-being of the populace; commercial concerns will usurp public play and craft interests, arrest creative initiative in youth and adults, and turn recreational opportunities into money-making channels; and the underprivileged, cast off from work to live by their own resources during a major portion of every twenty-four hours, will tend to cultivate unfavorable habits of self-enlistment which eventuate in loitering, delinquency, vice or crime.

Considering the rare opportunities which Delaware County affords for the better day through adequate leisure-time programming and in the light of the findings of this recreational survey of our situation, the Survey Committee recommends the following principles for consideration:

1. That local communities proceed to equip for public use the playgrounds and athletic fields that are already in their possession.

2. That these communities, bearing in mind the continual increase of suburban population in coming years, set out immediately to secure more properties for outdoor pursuits of young and old. Particularly is the need apparent for large public play spaces where baseball, picnics, camping, races, track-and-field meets, golf and the like, can be enjoyed.

3. That the Delaware County Park Board in cooperation with local municipal councils plan to space free wading- and swimming-pools throughout our county, converting unused energies of our natural watershed to provide sanitary and supervised water facilities for the recreational life of our people.

4. That the Recreational Division of the Delaware County Welfare Council continue to cooperate with the Delaware County Park Board with a view to furnishing camp sites and park advantages along watercourses where land is agriculturally inferior but natural beauties are su-

perior, and that these public retreats be spaced properly to serve all the people throughout the county.

5. That local boards of education become more community-minded in their trusteeship of the public schools; that they educate their constituencies to desire community recreational centers, throw open the schools, and make available their gymnasium, swimming-pool, auditorium, stage, library and social-room equipment for adult athletic projects, trade and folk schools, vacation schools, musical interests, handcrafts, art and drama leagues, reading circles, games and hobby classes. (Cp. the program of the Department of Extension, Board of Education, Philadelphia. W. H. Welsh, director.)

6. That churches widen their program from conventional parish concern to include community-center interests, opening their doors and releasing their facilities to furnish educational movies, boy's and girl's clubs, vocational and marital counseling, hand-ball, table-tennis and bowling leagues; that they bring adult educational projects such as lecture courses, study projects, forums, parent-teacher conferences, racial and good-will meetings and the like, abreast of their entertainment rating.

7. That the churches extend their influence beyond supervising basket-ball leagues for boys and young men in winter time, to sponsor all kinds of seasonal games and interchurch leagues for both sexes as a year-round recreational program.

8. That churches, schools and social agencies avoid unnecessary duplication of efforts in community service; that they cooperate in a comprehensive recreational policy to check the commercializing of entertainments, games, movies and dances; and that they seek to set up a wholesome and sufficient avocational program for the well-being of neglected peoples.

9. That leaders in school, church and private center join their forces to stimulate more universal interest in the fine arts, working together to cultivate the native capacities our youth possess.

10. That commercial industries that bulk so large and are so plentiful in Delaware County plan more recreational spaces and equipment in their properties; and that they include in their employment policy a sufficient place for leisure-time programming and supervision of the same in order to enrich and protect the physical, mental and moral health of their employees.

11. That appointment to church, school, civic and park boards concerned with recreational interests be made on the basis of personal quali-

fication rather than on the basis of political preferment, in order to insure intelligent interest in community planning on the part of their members.

12. That leadership training schools be set up in key centers in the county to educate voluntary workers in recreational skills and aptitudes so that they may enlist themselves wisely in leisure-time programming with youth.

13. This survey indicates clearly the need for county-wide recreational guidance to help local communities organize and direct their leisure-time programs for youth and age. The committee recommends, therefore, the appointment by the Delaware County Park Board and the Delaware County Welfare Council of a thoroughly representative committee of recreational advisers whose task it will be (a) to awaken public opinion to the imperative need of leisure-time programming for the physical and moral welfare of men, women and children; (b) to stimulate and support local recreational activities of all kinds; (c) to coordinate forces already active in outdoor and indoor projects in order to avoid unnecessary duplication of effort and to conserve the best results to the community; (d) to make available to the people of Delaware County all park spaces and to encourage their use by furnishing such programs and supervision as circumstances allow; and (e) to call forth the widest range of avocational pursuits among young and old in order to enrich personal experience and lift the culture of our people.

These recommendations involve the necessity of the appointment of a professional recreational director for Delaware County.

Since this study was completed and the results were presented to the Welfare Council and the Park Board of Delaware County, a committee of recreational advisers has been appointed to carry out the suggestions recommended in the survey. The Committee, with the financial assistance of the State Emergency Relief Board, has employed a staff of five recreational leaders. The staff includes a supervisor who at the same time will assume responsibility for stimulating adult education projects, directors of music, of boys' athletics and of girls' athletics, and a director of Negro activities. In addition to the practical programming that this staff will sponsor, they will maintain the survey in process and keep bringing the important facts up-to-date.

APPENDIX

Appraisal Schedule (in Summary)

I. Playgrounds

Space

Total Space: 1 acre for each 1,500 population	50	Points
Adequate Space: 1 playground, 3½ acres for each 5,000 or under	20	"
Distribution: 1 children's playground for each ¼-mile radius	30	"

Equipment

Including track, sliding-boards, see-saws, drinking-fountain, field house, ball field, quoit and horseshoe court, wading-pool, seating capacity, sand boxes, etc., etc.	100	"

Supervision

1 qualified playground director for 5,000 or under	40	"
1 qualified playleader for 3,000 or under	30	"
Year round superintendent	20	"
Special Activities Supervisor (1 for 50,000)	10	"

Program

Age, sex and seasonal activities sufficiently graded	100	"

II. Athletic Fields

Space

Total Space: 1 acre for each 1,500 population	50	"
Adequate Space: 1 field 3½ acres for each 5,000 or under	20	"
Distribution: 1 field for each ½-mile radius	30	"

Equipment

Football or Soccer	20	"
Baseball	20	"
Track	10	"
Quoits	10	"
Tennis	20	"
Seating	20	"

Supervision

1 Man	50	"
1 Woman	50	"

Program

If 1 organized league for each 2,500 in football, baseball, soft ball, or quoits, or 1 tennis tournament or 1 track meet, credit according to the following schedule:

Football	20	Points
Baseball	20	"
Soft Ball	20	"
Tennis	20	"
Quoits	10	"
Track	10	"

III. Public Schools

Space

Gymnasium (1 for every 4 school buildings of six or more rooms)	35	"
Auditorium (1 for every 4 school buildings of six or more rooms)	10	"
Club Rooms (1 for every 4 school buildings of six or more rooms) Rooms without fixed seating	15	"
Indoor Swimming-Pools	15	"
Field Houses (same number as playfields)	15	"
Shelter Houses (same as number of playgrounds. Give credit if school building is available)	10	"

Equipment

Gymnasium—for basket-ball, wrestling mats	35	"
Well-equipped stage	25	"
Cooking equipment	15	"
Art and Handcraft	15	"
Other Features	10	"

Supervision

Towns with 50,000 population:

1 Community-center director for four schools	50	"
1 Worker for four schools	40	"
1 Special activities worker for each 50,000	10	"

Program

Physical Activities	20	"
Music	20	"
Drama	20	"
Arts and Crafts	10	"
Social	10	"
Nature	10	"
Rhythmic	10	"

IV. Community Centers

Music

1 regularly organized group for instrumental music (for each 10,000 population)	35	"
1 regularly organized group for vocal music (for each 10,000 population)	35	"
Oratorios and light operas, musical comedies, etc.	20	"
Occasional music (community singing, minstrel shows, etc.)	10	"

Drama

Per 10,000 population:

Well-organized little-theater group	30 Points
Making own scenery, etc., and giving three shows yearly	25 "
If community has own theater	25 "
Each other organized group devoted to dramatics	10 "
Occasional dramatics	10 "

Arts and Handcrafts

Per 10,000 population:

Definite organization (Art League) for development of arts and crafts	40 "
Director of arts and crafts	30 "
Study class (15 members or over for each league)	30 "

Social

Clubs and organizations including 10% of population	40 "
Social dances including 10% of population	30 "
Suppers including 10% of population	20 "
Special features	10 "

Adult Education

Per 10,000 population:

Organization primarily devoted to intellectual pursuits (such as Women's Clubs, Forums, etc.)	40 "
Formal class (for each organization)	40 "
Occasional lectures	20 "

V. Swimming-Pools

Condition

Points based on provision for serving 10% of the total population in one day	100 "

VI. Parks

Area

10 acres per 1,000 population:

1 acre per 100 people	100 "

Development

For maintenance and beauty	50 "
For serviceability	50 "

COMMUNITY USE OF CHURCHES.

TOWNS	ALDAN BORO	ASTON TWP	BETHEL TWP	BIRMINGHAM T	CHESTER T	U CHICHESTER	L CHICHESTER	CLIFTON HGTS	COLLINGDALE	COLWYN BORO	CONCORD TWP	DARBY BORO	DARBY TWP U	DARBY TWP	E LANSDOWNE	EDDYSTONE	EDGEMONT T	FOLCROFT BORO	GLENOLDEN B	HAVERFORD T	LANSDOWNE	MARCUS HOOK	MARPLE TWP	MEDIA BORO	MIDDLETOWN	MORTON BORO	MILLBOURNE	NEWTOWN T	NORWOOD B	PARKSIDE B	PROVIDENCE NT	PROVIDENCE UT	PROSPECT PARK	RADNOR TWP	RIDLEY TWP	RIDLEY PARK B	ROSE VALLEY	RUTLEDGE B	SHARON HILL B	SPRINGFIELD T	SWARTHMORE	THORNBURY T	TRAINER B	TINICUM TWP	UPLAND BORO	YEADON BORO	CHESTER CITY
NO CHURCHES	1	5	1	—	—	1	5	4	8	—	3	8	18	11	4	3	—	1	3	16	10	6	—	11	3	4	3	4	1	2	4	13	6	5	—	1	—	6	4	1	—	4	3	5	44
SOCIAL ROOMS	1	4	1	—	—	2	2	7	8	1	2	10	40	5	2	3	—	1	5	22	13	4	—	7	3	5	—	1	5	1	—	4	10	5	13	—	4	—	8	4	1	2	2	3	7	72
CHURCH BLDGS		1					1	4	1	1		2	4	4					1	19		1			2	1		4				2	7					1		1		1		17		20
GYMNASIUMS								1	2			2	1		1				1														1					1		1						10
BASKET BALL (MENS)			1					6	4	1	1	10	13						1	1	1	1			1	1		1				2	4	6	1		3	2	1			1	2	6	60
BASKET BALL (GIRLS)												4	2						1													1		2	2		1	2					2	26
INTER CHURCH									1	1		8	3					1											2					2	1										15
CHURCH LEAGUE									2	1		4	3										1					1				1	2	1											5
SHUFFLE BOARD		1										2							1					2														1							1
QUOITS (OUTDOOR)		1					1	1				1	1						1					2	1									1											4
BASE BALL (OUTDOOR)		1					1	1	.				1						1	1	1		2					1					1		1								1		2
VOLLEY BALL (BOYS)										10		2	3						1	1																	1								12
VOLLEY BALL (GIRLS)										5		1	2						1	2																	2								5
TABLE TENNIS					M							1	1						1					2		N																		2
PING PONG		1										2	3																									1						1	
DART GAME					O														1	1				1	1																			
HAND BALL												1		1																															
BOWLING TEAM					I																																								
BOXING								1											1										2																2
WRESTLING					T														1										2															2
ROWING MCH.								1																																				
HAND PULLEY					A			1																																				
POOL TABLE								1																																				2
ROLLER SKATING					M																						M																	
RUNNING TEAM																			1																										
FOOT BALL TEAM					R							2																																
DECK TENNIS																								1																					
DRAMATIC ORGAN					O	1					1	1	7		1	1			1	1	2			2				3	1			1	1				1	3				1	1	5
PARTIES	35	25	6			50	137	80	68	24	25	146	394	77	83	139		3	200	60	301	66	88	130	30	72		12	141	12	12	H	260	119	115	158	H	12	30	72	98	10	20	54	60	44	1,2
DANCES		4			F		12	7	6			11	65		52				15	11	10			4		2	F	3	28				4		12		C	2	12	4	21			52		25	1,2
SUPPERS	2	6	10			3	3	4	18	24	12	26	124	75	14	10			21	63	80	22	4	77	39	40		10	108	6	4	C	20	79	29	12	C	40	10	31	22	6	12	8	16	23	2
LECTURES	4		2		M		2	12	70		11	2	80	17	80	52		3	3	28	126	10		91	5	8	N		9		3		1	22	116	11			25	15	22	6		52	12	14	2
PLAYS		3	4	1		2	4	8	15	2	10	14	38	1	10	1			13	10	17	10	4	18	8	12		1	8	2	1		15	12	4	6		12	8	10	17	2		12	13	9	5
PAGEANTS		4	1		—	1	2	4	10	3	5	6	22	10	6	3			10	4	9	1	1	25	1	1	—	1	1	3		O	3	9	7	5	O	1	10	2	10	4		2	10	6	5
STORY TELLING																			1																										
AND DRAMA						52	52		1		4	1	8		2		1		16	1		209		12					1			N		22			N							2	16	1
CHOIRS SR.	1	4	1	1	O	1	3	4	6	1	2	5	16	8	3	2	1		3	11	7	3	1	8	3	4	O	3	4	1	1		4	10	4	5		1	1	5	4	1	1	3	2	5	4
CHOIRS JR			1				1	1	4	1		4	15	4	3	1			1	2	4	5	2		7	1	1		1					2	2	4	2		1		2	2			1	3	2
ORCHESTRA	1	1	1		M			2	2			2	11	3	3	1		1	3	7	1	2		2		1	N	1	2	1			A	1		2		1	2	1			1	1	1	1
ORATORIOS		1				2				2		11	8	2					4	4		3		2					2	1	1		1	1		1				4	2			1			
MINSTRELS		4	1					2	4		2	4	4	8					1	1	2	1		4					1				1		2	1			1				1	1		
MISCL ENTERTAINMENT								1			3		6	2	1						12			9	1				12		3							1	3		1			5		
BOY SCOUTS	1	1	1					1	4	1		5	12		2				2	6	3	1		1	2	1			1				1	1	2			1	1	8	1	1	1	2	2	6	
GIRL SCOUTS	1		1					1	1			8	4	1					1	4		1							1				1		2	2		1	1				2	1	1	
BOYS CLUBS		1				1		1					10		1				1			1		2					2							1								1		
MENS CLUBS		2				1	1	1	4				15		1	2		1	1	2	10	2	2	2	1	1			4				4		2	1		1	1	3	1		2	1	4	24
WOMENS CLUBS			2			1			3				8		2	3			2	1	1	3			1								2	1			2	1		3		1	1		4
FATHER AND SON																																													
DINNER CLUBS												1																																	
BANQUETS																				1																								1	
MENS CHORUS						1	1														1					1			4															1
MUSICAL COMEDY									1		1			2	2				2	1																		1					1		6
NEWS CLUB												4																																	
GIRLS CLUB								1				5							1	1	1	2							1	1			1			2		1	1	1			1	2	12
LIGHT OPERA								1	1			1																										1							9
MISCL CLUB									6					1										1					2					2	1			5						1	20
OUTDOOR FACILITIES	COMP	TENN	POOL	POOL																																								
ATTITUDE OF MINISTER TOWARD CHURCH RECREATION	FOR	FOR	FOR	FOR		FOR	FOR	FOR	FOR	FOR	FOR	FOR	FOR	FOR	FOR	FOR			FOR	FOR	FOR	FOR	FOR	FOR	FOR	FOR		FOR	FOR	FOR	FOR		FOR	FOR	FOR	FOR		FOR	FOR	FOR	FOR	FOR	FOR	FOR	FOR	FOR	FOR
ATTITUDE OF MINISTER TOWARD PUBLIC RECREATION	FOR	FOR	FOR	FOR		FOR	FOR	FOR	FOR	FOR	FOR	FOR	FOR	FOR	FOR	FOR			FOR	FOR	FOR	FOR	FOR	FOR	FOR	FOR		FOR	FOR	FOR	FOR		FOR	FOR	FOR	FOR		FOR	FOR	FOR	FOR	FOR	FOR	FOR	FOR	FOR	FOR

CHART 1

COMMUNITY USE OF SCHOOLS

TOWNS	ALDAN BORO.	ASTON TWP.	BETHEL TWP.	BIRMINGHAM	CHESTER T.	UCHICHESTER	LCHICHESTER	CLIFTON HGTS	COLLINGDALE	COLWYN BORO	CONCORD TWP.	DARBY BORO.	DARBY TWP. U.	DARBY TWP.	E. LANSDOWNE	EDDYSTONE B.	EDGEMONT T.	FOLCROFT B.	GLENOLDEN B.	HAVERFORD T.	LANSDOWNE B.	MARCUS HOOK	MARPLE TWP.	MEDIA BORO.	MIDDLETOWN T.	MORTON BORO.	MILLBOURNE B.	NEWTOWN T.	NORWOOD B.	PARKSIDE B.	PROVIDENCE N.T.	PROVIDENCE U.T.	PROSPECT PARK	RADNOR TWP.	RIDLEY TWP.	RIDLEY PARK B.	ROSE VALLEY B.	RUTLEDGE B.	SHARON HILL B.	SPRINGFIELD T.	SWARTHMORE	THORNBURY T.	TRAINER B.	TINICUM TWP.	UPLAND BORO.	YEADON BORO.	CHESTER CITY
COMMUNITY																																															
USE OF SCHOOLS	YES	YES	NO	YES		NO	NO	YES	YES	NO	NO	YES	NO	NO	YES	YES	NO	YES	YES	YES	YES	YES	NO	YES	YES	NO	NO	YES	NO	YES	NO	NO	NO	YES	NO	YES	NO	NO	NO	YES	YES	NO	NO	YES	NO	NO	YES
ATHLETICS																																															
BASKETBALL								8	5			3				1			2		4			2									3	1	3						3						
GIRLS BASKETBALL																																		1													
LEAGUE												1												1										1	1	1											
VOLLEY BALL																																															
GIRLS VOLLEY B																																															
BASE BALL																																															
FOOT BALL																																															
BADMINTON																																		1													
QUOITS																																															
HANDBALL					N																						S																			
BOWLING																																															
BOXING					O																						L										L									
WRESTLING																																															
DRAMA					I																						O										O									
PERMANENT ORGANIZATION																																		2								1	5				1	6
PARTIES	12	28			T			5				6				52	3							50	3		0							2				0			9							19
DANCES	6	12						1				2					3																									28						
LECTURES		38			A			10							1				4		2	7					H											H									
PLAYS	6	2		1				3									2		16	2	2													3												
PAGEANTS	1				M																						C										C									
ORCHESTRA																																															
MINSTRELS	1	2			R																						S										S			2						
CHORUS																																		1								2						
DRUM & BUGLE CORPS					O			1																																							
MUSICALS																											O										O									
GLEE CLUB					F																				2																					
ART CENTER																											N							1			N									
CLUBS					N																																										
HOME AND SCHOOL				1					1		1			1	1				1		1					1			1			1		1							1				1		
CIVIC CLUB					I										1																																
PARENT & TEACHERS A								1					3	1				1	1	6		1	1	1				1		1				1							1		1		1	1		5
MOTHERS CLUB				1																																											
HI - Y					O				1											1																											
FACILITIES																																															
GYMNASIUM					N			1	2			1	3		1	1		1	1	2	2	1		1				1						1	3		1				1					1	5
AUDITORIUM	1	3		1		2	3	1	1		2	8			1	1	1	1	2	5	3	1		1	1	1		1	2	1		1	1	1		1			1	2	1		1	3		2	8
OTHER ROOMS				8		1	2			5		23	31			6		2	8	4	18	7		11		2		2		2	26			15		5		2	1						18	42
STAGE & FOOTLIGHTS	1	2		1			2	1	1	1		1	8		1	1		1	2	3	3	1		1				1	2	1		1	1	1		1			1	2	1		1	3		2	5
MISCELLANEOUS CLUBS																																	1	3							2							

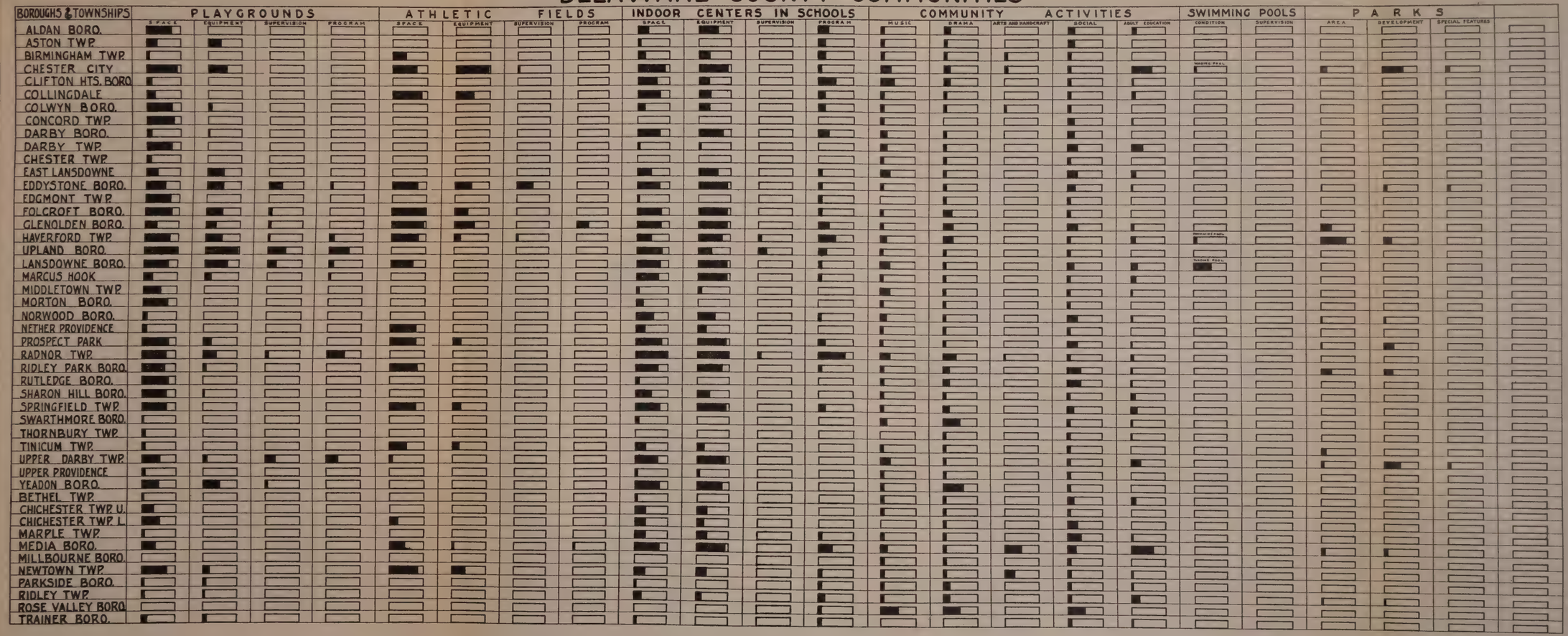
CHART 2

COMMUNITY ACTIVITIES PRIVATE CENTERS.

	ALDAN BORO	ASTON TWP.	BETHEL TWP	BIRMINGHAM	CHESTER T.	UCHICHESTER	LCHICHESTER	CLIFTON HGTS	COLLINGDALE	COLWYN BORO	CONCORD TWP	DARBY BORO	DARBY TWP U	DARBY TWP	E LANSDOWNE	EDDYSTONE B.	EDGEMONT T.	FOLCROFT B.	GLENOLDEN B.	HAVERFORD T.	LANSDOWNE B.	MARCUS HOOK	MARPLE TWP	MEDIA BORO	MIDDLETOWN T	MORTON BORO	NILLBOURNE B.	NEWTOWN T.	NORWOOD B.	PARKSIDE B.	PROVIDENCE NT	PROVIDENCE UT.	PROSPECT PARK	RADNOR TWP	RIDLEY TWP	RIDLEY PARK B.	ROSE VALLEY B.	RUTLEDGE B.	SHARON HILL B.	SPRINGFIELD T.	SWARTHMORE	THORNBURY T	TRAINER B	TINICUM TWP	UPLAND BORO	YEADON BORO	
FACILITIES																																															
PLAYGROUND		3									1				1												1																			1		4
PLAYFIELD		2		1				2	2			1						1	1					1			1	1	1				1		1								1	1		11
SWIMMING POOL		2									1			1					1		1		1		1							1	1	1	1										9
TENNIS COURTS		2									1		2	1					1				3					1				1	1	1			1	2	1			1			15
SWIMMING HOLE		1	1																3					1																		1			2	9
AUDITORIUM		3						1							1			1	1	1	1														1											9
ATHLETICS																																														
BASKET BALL					1			2	2					1	1		2		1	1	8		1	1			1					1		2		1				1			1	4	7
BASE BALL		2		1	3			1	4	2	1	1		1			1	1		1	1	1	1	1			1					1	1	1	3				3	1		8	6
FOOT BALL		2						2	2			1	1	1		1	1	1			1		1					1				1		1								1			2
VOLLEY BALL														1			1		1		2																									4
TENNIS		2	1								1		2	1		1			1				3	1			1				1	1		1			1	2	1			1			16
SHUFFLE BOARD								1			1	2	1				1															1		1				1							8
BADMINTON																																															
TRACK								1						1																																2
BOXING								1	1		12			1	1						1														1										17
QUOITS									1		1				1						1						1																1	1	6
DRAMA																																														
PLAYS																					2		1																							3
DRAMA ORGAN																					2		6																							8
MUSIC																																														
DRUM & BUGLE CORPS		1						2							1						JR	1	1				1																		7
BAND															1							2				1																			4
ORCHESTRA		1																				3																							4
CHORUS														1								1					1																		3
MINISTREL SHOW		2							1													3																							6
ART																																														
ARTS & HANDCRAFT									1								1										1																		3
SOCIAL																																														
DANCES		22						52				24									24		18		5												4								125
SUPPERS						3															50		15																						68
PARTIES		85				6		61			3	8											6		13		10							50											182
LECTURES		32																																												32
INDUSTRIAL																																														
TENNIS COURT					1			1				1											6																				1			10
PLAYFIELD					2			1		2								1	1				2					1														3			12
FOOT BALL																							1																						1
GYMNASIUM																							2																						2
QUOITS												1											2																						3
SOCCER																							1																						1
BASEBALL																							1																						1
MOVIES																																														
MOVIES		3																			5																								10
CLUBS																																														
MENS CLUB											1										1	1	1	1																					6
GIRLS CLUB													1					1					1																						3
BOYS CLUB									1		1	2		1							1		1																				1		8
BOY SCOUTS																					4				1																				5
HORTICULTURAL																					1							1																	2
WOMENS CLUB																		1	1	1		1		1																					6
SEA SCOUTS																					1																								1
CUB SCOUTS															1						1																								2
DEMOCRATIC								1																																						1
REPUBLICAN								1																																						1
LEGION		1						1										1	1	1	1		1													1						1			8
ROTARY CLUB																					1																								1
FIRE HOUSE							1	1			1	1	2					1	2	1	2	1						1	1					1	1		1		1					20
YMCA, YWCA																																														

CHART 3

COMPARATIVE SURVEY OF RECREATION IN DELAWARE COUNTY COMMUNITIES



STANDARDS

PLAYGROUND SPACE = 100 POINTS
ACREAGE 1A PER 1,500 POP. = 50 PTS.
ADEQUATE SPACE OF 3½A PER 5,000 POP. = 50 PTS.
DISTRIBUTION 1 PLAYGROUND PER ¼M. RADIUS = 30 PTS.

ATHLETIC FIELDS

SPACE 1A PER 1,500 POP = 50 PTS.
ADEQUATE SPACE 1 SPACE OF 3½A. PER 5,000 = 20 PTS.
DISTRIBUTION 1 PLAYFIELD PER ½M. RADIUS = 30 PTS.

INDOOR CENTERS

SPACE GYMNASIUM	35 PTS.
AUDITORIUM	10 PTS.
CLUB ROOMS	15 PTS.
INDOOR SWIMMING POOLS	15 PTS.
FIELD HOUSES	15 PTS.
SHELTER HOUSES	10 PTS.

PARKS

1A PER 100 POPULATION

DESTROYING THE LAST ENEMY

RITTENHOUSE NEISSER
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DEATH never takes a holiday. There is no vacation time with him; no day when he stables the pale horse, hangs up his sickle, takes off his clay-spattered boots, leans back in his easy-chair, puts his feet on the fender, and, with a sigh of relief says: "There, that's the end of that for a month!" Death is a tireless worker. To him the night is as good as the day, if not better. He reaps his harvest in the winter as well as in the summer. He loves a shining mark, but does not overlook the most humble. He respects not age nor pities youth. No institutions are sacred to him: the home, the church, the nation, feel the weight of his heel. He breaks up families, separates friends, robs society of its best. He turns joy into sorrow, songs into sighs, the ecstasy of hope into the horror of despair. With his boon companions, the other three horsemen of the Apocalypse, he gallops through the crowded highways of life, leaving behind him a trail of human wreckage. Gold cannot buy him off, wisdom cannot circumvent him, might cannot tame him. Although he is as old as humanity he is not in his dotage but is able to invent clever means of destruction which go far toward offsetting the gains made in the effort to prolong the lives of men.

Is it any wonder that death has been called "the great blight cast over creation"? Who is not "made to shudder and grow sick at heart," when "thoughts of the last bitter hour come . . . over" his "spirit" and before him appear "sad images of the stern agony, and shroud, and pall, and breathless darkness and the narrow house"? Who is not even more deeply disturbed when he thinks of the certain breaking of the ties which love has woven, and of the unpreventable loss of those who have furnished inspiration and stability to life, and without whom the world will be bereft indeed? It is not surprising that men have come to look upon death as their chief foe and to fight it with dogged determination. He who is not afraid of death is a hero in the eyes of his fellow men. Such a hero was Paul, the apostle who, in the glow of his conviction that the certainty of the future life was guaranteed by the resurrection of Jesus, who should reign until he put all enemies under his feet, boldly declared that "the last enemy that shall be destroyed is death."

There are two ways of destroying an enemy: one is by annihilating him, completely destroying him without mercy; the other is by making

him a friend, discovering his virtues, appreciating the values that come through him. When we take this kindly attitude toward death we find that he only wears the mask of an enemy; behind that hideous, false face there is a countenance radiant with good will.

It is not easy to accept the evidence of the benevolent character of death because he has been pictured so constantly as a grinning skeleton, whose feet are swift to shed blood and whose bony fingers are eager to choke the breath of life from his victims. Our set ways of thinking are such that it is difficult for us to free ourselves from this incubus of misunderstanding and take a courageous and honest look at our supposed foe. When we do we find many things in his favor.

These considerations are not those which lie merely upon the surface, such as that death furnishes employment and that a large number of morticians, grave-diggers, chauffeurs, coroners, recorders of vital statistics, makers of munitions, and stone-cutters would be thrown out of work if death were abolished. Nor do they have to do with some of the noble things which we recognize as coming through death in spite of its seeming curse. If there were no death no one could make the supreme sacrifice which has been called the last full measure of devotion; nor could anyone express that greater love which is shown by laying down his life for his friend. There would be no vicarious sacrifice, no cross, no Christianity as we know it.

The things in mind are more fundamental than these. Take, for example, the fact that death gives us our only opportunity to live, in the sense in which we know life here and now. In the early chapters of Genesis we have the interesting story of the origin of sin in the world. As a consequence of eating the forbidden fruit the first man and woman were driven from the Garden of Eden, and, lest they should eat of the tree of life and live forever, cherubim and a flaming sword were set to keep them from it. The whole human race owes its gratitude to these guards, for without them we would not be here to tell the tale.

Two of the major problems of economics are the feeding and housing of the world's people. Malthus was alarmed because he foresaw the overpopulation of the earth and the starvation of its inhabitants, even though the forces making for death in other ways were unhindered. Now suppose every person born had continued to live, where would food be found for the ever multiplying number? Long before the present century the heavens above, the earth beneath, and the waters under the earth would have been crowded with human beings. Under these conditions no one would dream of ploughing under corn or cotton or withdrawing large areas of land from cultivation. In fact, the earth would be so crowded

that there would be no room for tractor or plough or reaper to work. And as for housing, there would be neither places nor materials sufficient to provide for the multitudes who would need shelter.

Of course this situation would hardly have developed—the remedy would have been found long before. Contraception would have been practiced on a scale which would make modern efforts in that direction seem puerile. The most heinous offense against the social order would be the begetting of children. The springs of parental joy would be dried up at the source. The pain and thrill of motherhood would be unknown, the pride and care of fatherhood forgotten. Everybody would have grown up long ago. Public schools would be relics of the distant past and books on the education of children and youth would be among the curiosities of literature. Since deathlessness would seem to demand the miraculous continuance of life in its prime, perhaps the world would not need the addition of new blood nor the high idealism and dauntless courage which characterize youth; but be that as it may, the population of the earth would have reached its saturation point ages ago if the sons of men knew not the taste of death.

Another feature of life which gives it interest and makes it seem worth while is its opportunities. Men who are alive wish to achieve, to "build more stately mansions" on the foundations laid in the past, to realize their ambitions. Milton was not far wrong in saying, "Fame is the spur the clear spirit doth raise." But what hope of position or power would there be if death were not unceasingly shifting the scenes of life? What opportunity would the modern solon have as against Moses if the latter had added more than three thousand years of study and experience to his native ability as a lawgiver? What philosopher of today could expect to contribute anything new to the solution of the problem of reality if Socrates had continued at it, lo, these twenty-three hundred years. Would ambitious artists be inspired to dip the brush if Raphael had kept on improving and making full use of his talents for the last four hundred years, or aspiring poets moved to sing their songs while Shakespeare was flooding the market with his melodies? Where would Mussolini and Hitler be if Alexander the Great and Julius Cæsar were on the scene with an added two thousand years of experience in conquest and rulership? What could President Franklin D. Roosevelt accomplish if Cousin Theodore were here to tell him where he was wrong?

At a religious service in a military college the speaker chose as his subject the beatitude, "Blessed are the peacemakers, for they shall be called the children of God." In the course of his address he called attention to the fact that war brings almost the only opportunity for rapid

promotion to army officers through the expansion of the military forces and the inevitable casualties among their leaders. The president of the school, himself a military man, took exception to what he seemed to regard as an insinuation against his fellows and asserted that among all his friends who were officers in the army, he did not know of one who would wish for a moment that any of his superiors should be injured or killed in order that he might be promoted. Doubtless he was right, but the fact remains that advances are dependent on vacancies in higher positions, however they may come about. The same thing is true in life generally. The younger generation does not wish its forbears to perish in order to give it room, but unless they do, youth will never have its just opportunity to experience the fulness of life.

A third consideration which reveals the friendliness of death is the fact that it opens the door into the beyond. We have no certain knowledge as to what is there. Philosophers have speculated concerning it; poets have sung about it; saints have dreamed of it. Around that doorway centers the interest that is inspired by hope, mystery, and fear.

Many believe that there is a decline of faith in the idea of immortality. Doctor Fosdick lists four principal reasons for this decline. The first may be called scientific—the relation between the mind and the brain is such that they cannot be thought of as separable; another may be classed as psychological—"this present world" so captures the minds of men that they lose their interest in their future destiny; a third is sociological—passion for the social progress of mankind, the desire to see the city of God established on earth, has supplanted the hope of life beyond the grave; and the fourth is theological—"the only eternal is God; of him we are but broken lights; and our flickering lives, luminous with his quality, may be eternal in this sense only, that we can mean what he means, we can incarnate in time the spiritual values that in him are absolute and timeless." (*The Assurance of Immortality*. H. E. Fosdick, p. 9.)

It is not within the scope of this discussion to consider the familiar arguments for or against belief in immortality except in so far as they are related to the friendliness of death. To the scientist, death as a part of the natural order, as one of the observed facts in normal human experience, is not an object of hatred. As for the worldling, by the time his sands are run he has usually become such a nuisance that, while he may not have a keen impression of the friendliness of death, the rest of the world is ready to admit it, at least in his case. Those who really have a passion for social progress should not find it difficult to realize that the great objects they have in view would only be hindered if they tarried

beyond their time, and so should regard death as an ally. The ones who look upon God alone as eternal, and upon life as their only opportunity to reveal him by incarnating " in time the spiritual values that in him are absolute and timeless," should they not realize that the coming of death, to their friends and to themselves, gives them their best opportunity of revealing their oneness with him.

So much for those who have lost faith in the idea of immortality. As for the others, they have a variety of views but all agree in believing in the persistence of personality. Some of them take the biblical figures of speech literally and revel in the thought of golden streets, heavenly mansions, and trees with healing leaves and all manner of tempting fruits. Of course it does not follow that because their conceptions of life beyond the grave are so material they do not have a sense of real spiritual values. Some others, like Doctor Fosdick, assert that " affirming God and immortality is a venture of faith, like the law of gravitation, to explain the facts." Science assumes that the universe is reasonable. Without personal permanence human life does not seem to harmonize with this reasonableness; therefore we have good ground for our belief in immortality. This confidence finds further support in the fact that religion assumes the beneficence of the universe, which would seem to involve the permanent continuance of individual life. Doctor Fosdick insists that while one " may believe in immortality without believing in the goodness of God, he cannot reasonably believe in the goodness of God without believing in immortality."

Doctor Kirsopp Lake is representative of another group, who draw a distinction between individuality and personality. The worker, lifted from his individuality by his absorption in his work and fused with the personality of other workers of the same spirit; the friend, who comes into a real, though rare, unity with his friend; the mystic, for whom the " barriers are lifted " until he finds unity with God, are used as illustrations of personality transcending individuality. Doctor Lake makes a distinction between " life " and " living." He holds that " there is reason for believing as firmly in the reality of the Immaterial as in that of the Material." Assurance of the material comes through the senses, of the immaterial through the mind. " Thought and Life, but not Living and Thinking " seem to him " to belong wholly to the immaterial world. Living and Thinking are the junction of the Material and the Immaterial." In the immaterial, unity and diversity are " co-eternal and consubstantial together." All this, he says, is " conceivable, though not imaginable," with which we are inclined to agree. He claims, however, that it furnishes the answer to one of the most difficult problems of life. " For if we say

that Personality is immaterial while Individuality is the combination of the Material and the Immaterial, it is possible to see how it is rational to reject the Immortality of the individual, who is the combination of Material and Immaterial, while accepting the eternity of the person, who is immaterial." (*Immortality and Modern Mind.*)

In view of all this support for our "wishful thinking" let us accept the dictum that the denial of immortality is as much of a creed as the assertion of it, and make the venture of faith which looks upon death as an open gate to a future life. Of course we do not have to go through a gate because it is a gate. We may swing on it if we wish. We may chase each other round and round in the revolving door and let the folks who want to go through fuss and fume. Doubtless we will get tired after a while and take time to think of what is beyond the gate and on the other side of the door. If the field seems fertile, and the merchandise attractive we will at least not think of the gate and door as hateful.

Religion may not have invented the doctrine of the immortality of the soul, but it certainly has made good use of it. The lure and the dread of the unknown land beyond the grave have furnished motives for high living and for some not so high. The writer to the Hebrews declares the great purpose of the incarnation and cross of Jesus to be to "deliver them who through fear of death were all their lifetime subject to bondage." There you have it! It is not death, but the fear of it that puts a blight upon creation. Whence comes that fear? From the instinct of self-preservation? but love rises above that instinct. From the fear of pain? but most have suffered more severe pain than death will ever bring: earache, sciatica, appendicitis, birth-pangs. From the thought of meeting a God of retributive justice? There is no such God. His justice is tempered with mercy; he is not willing that any should perish; he watches the far highway to welcome the returning wanderer.

EMANCIPATION

"We know that if the earthly house of our tabernacle be dissolved, we have a building from God, a house not made with hands, eternal, in the heavens." (2 Cor. 5:1.)

Why be afraid of death, as though your life were breath?
Death but anoints your eyes with clay. O glad surprise!

Why should you be forlorn? Death only husks the corn.
Why should you fear to meet the thresher of the wheat?

Is sleep a thing to dread? Yet sleeping you are dead
Till you awake and rise, here, or beyond the skies.

Why should it be a wrench to leave your wooden bench?
Why not, with happy shout, run home when school is out?
—*Maltbie D. Babcock.*

Death has his sorrows. What we look upon as his welcome allies are his hated foes. Disease, famine and war interfere with his benevolent program. Sin distorts his benign countenance and transforms his gentle touch into torture. An angel of light has become Satan. But as men learn the ways of peace and health and righteousness the cruel mask will be removed from the face of death and he will be discovered to be, not an enemy to be annihilated, but a friend to be appreciated and welcomed.

More than twenty years ago Dr. W. W. Keen, the noted surgeon, wrote a booklet under the title *The Cheerfulness of Death,* in which he called attention to the fact that "So far as the physical aspect of death is concerned, the universal teaching of physicians is that the process of dying is rarely painful or even unwelcome to the patient, though full of sorrow to his family. A happy unconsciousness in nearly all cases shields the dying man from pain. The weakness, the fever, the parched lips, the labored breathing, are all unfelt. Most people die quietly and often most imperceptibly.

We thought her dying when she slept,
And sleeping when she died,

is often true. When convulsive movements occur, as they frequently do in the last few moments before breathing and the beating of the heart finally cease, they are entirely independent of consciousness; they are merely physical in origin and character, and absolutely unattended by any suffering."

He then goes on to show that from the spiritual side the Christian should not fear death because it frees him from physical suffering and from sorrow, and opens for him the gates of heaven, with all its joys, fellowships, and freedom from limitations.

This is his conclusion: "If death, then, is not painful physically, and spiritually does so much for us, it should be, not the last *enemy,* but our best *friend;* not dreaded as the messenger of evil, but welcomed as a companion who will lead us into paths of pleasantness and reveal to us the joys for which we have been longing all our lives. We should not speak of the terrors of death then, but should always feel in our very hearts the 'Cheerfulness of Death.'"

The Philadelphia *Public Ledger,* in a leading editorial based upon the message of this little book, made this appeal:

Let us restore to Death something of the majesty of his presence as he was meant to be; something of the benignity and beauty of which our trivial, belittling conceptions have deprived him. A skull above crossed bones is not his proper emblem. The flower that grows upon a grave is more truly the image of him that reposes thereunder than the handful of dust that is at last the residuum. Death is not a bogey, but a friend and comforter; a bringer of rest, a restorer of peace, a soul of sundown and repose. Those who have lived very near the love of Heaven all their lives are not afraid of him, for they know he is a part of that love.

In *The Last Gentleman* that irascible but lovable old aristocrat, Mr. Barr, bows himself out of the picture with the calm assertion that, as he had enjoyed the cup of the wine of life, so he expects to enjoy that other cup, to which he is going, which was given by the same hand.

THE ULTIMATE

I sing the glory of the going on
And claim last things are best. The swan
Sings only once and dies. The setting sun
Incarnadines the sky; the sun at dawn
Is timorous and pale. October's skies
Are bluest and her trees alone are gold.
Not passion's short-wicked flame that flares and dies
Is love. Love grows and deepens and is old.
The peace that Age wears on her prescient face
Is richer beauty than the smile of Youth.
That last is best in all God's world I trace
And know the everlasting, unknown truth
That death is good, if it comes soon or late.
I sing the glory of the ultimate.

—*Margaret Landrum Watkins.*

From the *Christian Century,* June 6, 1934. Quoted by permission.

"IN THE DAYS OF HEROD THE KING" [1]

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THE story of the birth of Jesus will be reread and retold many thousands of times during this period of the year. And every time that story will be read or told there will be mentioned a certain period of the world's history, and the name of a certain man, both of which would have remained in comparative obscurity but for this story which again we come together to listen to.

We are prone to forget that historic periods are like frames without pictures in them. They may be exquisite and elegant but are entirely uninteresting until furnished by the work of art or portrait for which they have been created.

Periods of history are made glorious not by the number of sunsets, however beautiful they may have been, that have colored their evenings, not by the heavy or sparse rainfalls; not even by the peace or the war of such times; but by the personalities which have arisen to leave their impress upon succeeding generations. History, indeed, is the chronicle of great men. Folks are the most interesting things in God's universe. I would rather meet a William Ewart Gladstone than see Niagara Falls—I would rather listen to a plea by Abraham Lincoln than look from the heights of Mont Blanc.

Human personality is the world dynamo; by means of it God moves and drives the wheels of time and eternity. In the course of human events some men are made famous, as are some periods of history, by their adjacency to a great personality.

When you think of the name Douglas in American history, how do you place him? You say, he it was who debated the secession and slavery question with Lincoln. You give him the patronage of Lincoln's great name and fame.

When you think of Ferdinand and Isabella, you do not recall their virtues, or riches, so much as you associate them with the immortal name of Columbus.

Bosworth would have lived and died a very ordinary and unknown man, had he not followed Samuel Johnson so long and put the records of that great man's life before the public. It was Sam Johnson who made Bosworth famous.

[1] A sermon preached at the Christmas candle-light service in the Seminary chapel.

And here we are, as we celebrate the birth of our Lord and Saviour, Jesus Christ, naming over the times and the name of one, who, but for his contemporaneous association with Jesus, would have remained unknown to us today.

"In the days of Herod the King," says the chronicler, "Jesus was born in Bethlehem of Judea."

I presume that His Royal Highness would have been dreadfully shocked had he thought that his name and reign were to be used as a mere sign-post, marking the birth of a lowly peasant child. He might have been tempted to accuse the writer of *lèse-majesté*.

No doubt he could have pointed to a thousand and one things which appeared to him to be worthy of note in his reign. Yet the most widely read record of his times has little else to say of him except the words of our text, "Jesus was born in Bethlehem of Judea, in the days of Herod the King." Nothing is here said of his beautiful palaces or strongholds —of the temple he built, of his rare friendships with Cæsar, Anthony, Augustus and other world celebrities. No! Herod the Great, becomes a mere arrow pointing to the carpenter's son.

How fickle Time is with some of her sons—and this is a trick that she often plays. She makes the palace the lodge-house of the hovel—and the king the porter to the peasant's door. "In the days of Herod the King, Jesus was born, etc."

1. Who was Herod, and what were the days which bear his name?

The first surprising fact of the man is that he was not a Jew. Although ruling as their king, he was not one of their race. Herod was an Idumean, hailing from the south country. He was the son of Antipater, and as cruel and cunning as his father.

He was a strange mixture of wickedness and brilliancy. The foulest crimes on the calendar have been charged up against his name. He murdered in succession, his wife's youngest brother—then his beautiful wife, Marianne, an act which he mourned all his life—and then his mother-in-law, who was as base as he; besides other innumerable crimes he committed.

He was goaded on by Salome, his sister, who seemed to be a fiend incarnate. His court was a seething mass of political corruption and unbridled license.

When Herod wanted anything or anybody, he first tried bribery; if that failed he tried murder. For years he remained the friend of Rome by buying off the numerous emperors and their legions. The Jews hated but feared him. The surrounding nations distrusted him. Rome used him as a tool.

Still, there is little fairness in blaming Herod for being worse than his time. The days of Herod the King were strange days indeed. There seemed to be a general spirit of distrust. Nation watched nation; neighbor watched neighbor. The air was rank with suspicion, for no one knew when his fellow might betray him. It is little wonder that these times brought to birth a Judas, a Pilate, and a Calvary for background.

Besides, there was a decadence in religious belief. Owing to the utterly godless lives of the priestly class, men were abandoning hope in the Jewish religion and seeking mystery cults for satisfaction. Pagans were adopting Eastern cults—Jews were turning to Greek religions. Herod, himself, was more of a Greek than a Jew.

Then there were rumblings of political revolution. The Zealots were ever alert for an opportunity to hurl the land into contact and conflict with Rome; for, they held, only by this method would the Messiah be ushered in. They reasoned that when their cause had become desperate, then the Messiah would appear in the heavens with flaming glory, and rescue them from their foes.

The strata of society were few and far apart. There were only two: the upper and the lower strata; the very rich and the very poor. The distance between these two classes prevailed in religion, in the marketplace, in family circles. Poverty was interpreted as a curse from God.

These were the days of Herod the King; and it was in these days that there was born in the city of Bethlehem, in a very poor dwelling, Jesus, the Christ, He who was to lend his world influence to perpetuate the memory of these days and the King who reigned in them.

2. How a very little may make World History.

It is one of the most interesting and startling things in our lives that a little thing—a trifling occurrence, seemingly of small importance—may alter all the future.

When Louis Pasteur completed his investigations in France relative to the silkworm industry, few people thought what it would mean to the Republic. She had lately been crushed in war, the war of 1870-1871 with Germany. A Billion War Indemnity pinned her to the ground and national ruin stared in her eyes. But, in a few years the silkworm industry, corrected by Pasteur's efforts paid off the debt and placed France in the place of nations again.

One foggy night in the city of London, the doorkeeper of a little mission church opened his door and let a strange lad in, who sat at the back of the church and listened intently to the sermon and service. Little did that usher think that he had had the honor of serving the boy who, when grown to be a man, should preach to the largest congregations

ever gathered under one church roof. That boy was Charles Haddon Spurgeon.

So on that night these many years ago, thousands slept tranquilly in Judea and Galilee, little dreaming that in Bethlehem of Judea there was born a little boy, obscure in parentage, his father a carpenter, poor in circumstances, for his parents belonged to the peasant class; yet rich in the possibilities of a powerful personality.

It is little wonder that the story tells us that the Wise-men from the east sought the new King at Herod's palace. Naturally, everyone would expect a king to be born in a palace. But that is just where we make our mistake.

Originally, kings were chosen for their character, prowess, and justice; thus were Saul and David chosen. But by means of hereditary rights oftentimes these great qualities are diluted, or even lost, and God has to intervene and set a new man up—a man unspoiled by pampering and praise and polish. Let us hope and fervently pray that out of this embroilment in Europe, there may arise men of rugged and pure character who will be princes among their fellows, if not kings over men.

Such an occurrence is recorded in the English Commonwealth when Cromwell overthrew Charles I; such took place here when Washington superseded George I. Such is always the case when true men take the place of unjust leaders.

So God looked down upon the world, and saw its Cæsars, its Kings, its so-called Powerful Men. He saw their hypocrisies, their jealousies, their constant bickerings and strife; he saw their injustice, their vile characters, their foul deeds; and he said I will send my only begotten Son. He will be a King among men, a Prince of the House of David. When the poor cry to Him, *He* will hear them; when the weary address Him, *He* will give them rest. This King will not look with complacence upon unrighteousness and wrong, but will champion the cause of every good and holy thing.

"A broken reed he will not bruise, and the smoking flax he will not quench." His lips will speak both grace and truth.

Besides all that, God desired to make His Kingdom an everlasting Kingdom. The dynasties of this world pass away quickly; His should endure forever.

Little did Herod think what a royal personage indeed was born in his own domain that night. A King, who should live by dying, whose influence should outlast and outshine that of the Idumean house. Aye, a King who should one day grapple with the mighty empire of Rome itself, and subdue it, and bring it to dust and ashes.

No wonder the angels sang to shepherds on the hills around—"Peace on earth, good will to men—unto you is born this day in the city of David, a Saviour who is Christ the King."

So God hath chosen the weak things to confound the mighty; and things that are considered nought to put to nought the things that are.

3. Personality is behind all.

How can we explain this marvelous thing. Surely God has worked wonderfully before us.

It is the Lesson of the Ages. The thing that bears the wear of all time is not money, not worldly power, not fame or glory, but human personality.

That is the undying ingredient of life. Jesus lives today because He cannot die. Men crucified His body, but He lives just the same.

Remember the cradle of Bethlehem; remember the poor parents who bent over it; remember the little baby boy, and think of the world-wide influence of His life and power; think of the millions who worship Him today; think of those who have gone to their eternal reward trusting in His name. And with this all in your mind remember the days of Herod the King—what a change has come. Herod has gone and Cæsar Augustus has gone—and all their mighty cohorts. Their palaces are ruins, their victories are no longer celebrated. No royal line marks the fame of their houses and families; all are gone, except as occasionally one remembers them when he reads "In the days of Cæsar Augustus"—"In the days of Herod the King, Jesus was born in Bethlehem of Judea."

The lesson for you and me at this Christmas season stands in open relief from these rambling thoughts. It is this: Put not your trust in the things that are temporal, but in the things that are eternal.

Human personality, when it is fired by the divine spirit is the one element of our experiences which remains immortal. The life of Jesus plainly teaches us this great fact.

There are a great many things we can and ought to enjoy in life. There is a danger, however, that we give them place over the things of the spirit.

"Seek first the Kingdom of God and His Righteousness, and all these things shall be added unto you." Jesus sought God's Kingdom—He lives; other kings sought their own—and they died.

These are times when the Spirit of Jesus pleads with us to make our choice of things eternal. There seems to be a well-defined opposition to anything which has about it the religious taint. Men are going mad over other things, but not raising their temperatures one degree over the Spirit of Jesus.

The days of Herod the King ought to remind us of a plain sample of just such folly, and should help us to put our faith in Him who was born so many years ago in the days of Herod the King, in Bethlehem of Judea.

To you who heed Him not, He says, " Repent for the Kingdom of God is at hand."

To you who are weary and distressed, he says, " Come unto Me all ye who are weary and heavy laden, and I will give you rest."

To you who have wandered far away and feel your sin, He says, " I am the good Shepherd . . . I gave My life for you."

To all of us He says, this glad Christmastide, " Peace on Earth, good will to Men," " Unto you is born this day in the City of David, a Saviour, who is Christ the King."

May He, this day, be born anew in our hearts, and reign completely through all our lives!

BOOK REVIEWS

Realistic Theology. Walter Marshall Horton. New York: Harper and Brothers. 1934. Pp. x, 207. $2.00.

Jesus and the Liberal Mind. Edwin McNeill Poteat, Jr. Philadelphia: The Judson Press. 1934. Pp. xv, 237. $1.00.

There is a reason for reviewing these two books, the first a theological work, and the second a volume of sermons, together. The reason is that each author discusses liberalism, and that they reach opposite conclusions. It will be of advantage to see the two positions together, as revealing the mind of contemporary American Christianity.

Professor Horton introduces his subject in the Preface where he expresses the belief that "liberalism as a system of theology has collapsed." Again he says that "the defeat of the liberals is becoming a rout." He confesses that he is being driven by the exigencies of our times to "sympathy with Christian orthodoxy on the one hand and with social radicalism on the other." When one looks further to discover what this liberalism is that is defeated and routed, one finds it described as "a new orthodoxy" and "a coherent pattern of theological assumptions," the basis for which was a confidence in human nature as the best instrument for understanding the character of God. The illustrations of such liberalism are Horace Bushnell and Ritschlians like Henry Churchill King. Professor Horton finds it impossible to hold to such an optimistic view of human nature as is represented in these writers, if the ills of life are faced in a realistic fashion.

One can have no quarrel with Horton for protesting against that superficial optimism and shallow psychology that he has described. He is, however, seriously open to criticism in identifying that with liberalism. Doctor Poteat is, in the judgment of the reviewer, a much safer guide to liberalism. One will look far to discover as keen descriptions of liberalism as appear in his volume. Liberalism is an attitude and a temper of mind rather than a system of ideas. Poteat interprets liberalism both intellectually and socially. On its intellectual side, "it is that disposition of the human spirit that is eternally restive in the presence of the mystery of the nature of things. It presses relentlessly toward the sources of truth and the centers of power." "Socially regarded, it is the corporate temper that seeks to establish at the center of all human institutions the values that inhere in personality." In one of his discourses the author analyzes liberal-mindedness as consisting of three elements, a quality of contingency, one of experiment, and a third in which many so-called liberals stop short—militancy. When one considers these characteristics which Poteat finds in liberalism, the conviction grows that liberalism as a temper of the Christian spirit can never be defeated or put to rout.

Professor Horton is perfectly well aware of that. Has he not spoken of "the love of truth, the appeal to experience, and the readiness to accept new knowledge from any well-attested source," as the elements of enduring strength in liberalism? For many of us "that resolute determination to face all the facts of life candidly" and realistically is the very essence of the liberal temper. Indeed, the adjective

"liberal" has some distinct advantages over "realistic" as descriptive of such a theology. For liberalism is less prone than realism to the temptation to underestimate the function and value of ideals in human experience. The attitude that determines to face all the facts—the ideal as well as the repellent—realistically is fundamental to liberalism. If such liberalism dies, so much the worse will it be for Christian thinking.

A. Stewart Woodburne.

Christianity as History and Faith. Arthur Cushman McGiffert. Edited by A. C. McGiffert, Jr. New York: Charles Scribner's Sons. 1934. Pp. 322. $2.50.

All students of Christian history and theology are indebted to Professor McGiffert for gathering together and having published these papers and addresses of his father. In them are to be found the same profound but clear thinking, the same simple and beautiful expression as characterized all the writings of President McGiffert, and which made him such a leader in the modern world of thought.

Part One is a definition of Christianity from the historical standpoint with a fine discrimination between Roman Catholicism, Protestantism and Modernism. Part Two is a presentation of the author's own personal faith, the motivating force of his inner-religious life. It is this second part which will doubtless make the larger appeal to readers of the book. The lordship of Jesus is made central. He "has actually given us God." We believe in God because of Christ. There is no other Christian God. "Whatever God's relation to the physical universe may be, whatever his cosmical activities, whether he is or is not in all the forces of nature, and whether it is he that speaks in the orderly processes as in the great crises and convulsions of the world is neither here nor there, is in fact of no direct importance to us." This is clear analysis and forceful speaking and saves from many of the self-created philosophical problems of today.

The above quotation appears in an address delivered at Union Theological Seminary "probably used at the commencement exercises in 1907." When one finds this and similar expressions uttered nearly thirty years ago one asks what such a man might be saying today. In fact, that is the strength and, if one may so express it, the vaguely realized lack in the book. Not one of these addresses, it seems, was delivered later than 1924. After studying them the reader is left with the unsatisfied desire to know what President McGiffert's answer might be to our theistic questing and our definition of the Christian gospel today. Perhaps the answer is that few have as yet attained to the solid ground of his own free and adventurous thinking.

R. E. E. Harkness.

God: A Cosmic Philosophy of Religion. John Elof Boodin, Professor of Philosophy, University of California. New York: The Macmillan Company. 1934. Pp. 240. $2.00.

Here is a book that is a joy to read both for its lucidity of exposition and its beauty in style. Professor Boodin is both a thinker and a writer. The author maintains that Protestantism has never had a distinctive theology, having adopted the Catholic with a substitution of the Bible for the church as the locus of authority. He offers this volume as the basis for a Protestant theology, a basis that is found in philosophical idealism and yet recognizes the progress of history and science.

Professor Boodin repudiates any dualism between the natural and the supernatural. He prefers to think of the natural as a piecemeal point of view, and the supernatural as a whole point of view. At the same time he rejects monism. He defends a dualism of spirit and matter in which he finds complementary properties, matter furnishing the body and spirit the soul of things. The universe on that basis is seen as the field of creative spirit. Philosophy must give an account of appearance, as well as reality, and to all appearances the physical world is pluralistic. It contains elements of disintegration and indeterminancy, as well as of integration and purpose. Reality concretely is thus pluralistic, and constitutionally dualistic. Borrowing from Plato, Boodin then suggests that we can best interpret the universe through the analogy of plastic art with God as the artist. God is no artist standing in statuesque isolation, however. He is present in finite individuals to guide and heal and save. From the individual point of view one would have to take a pessimistic view of the cosmos which seems not to care for the individual. But from the point of view of creative spirit there is freedom and joy. For love is at the heart of things.

A review that did not give a taste of Boodin's poetic style would be inadequate. No passage is finer than that quoted on the jacket:

"We cannot hope to comprehend God, but without God we cannot hope to comprehend anything else. Therefore we must in piety endeavor to make the idea of God as clear as our finite limitations permit. As the scientist strives by imaginative pictures to understand the meaning of nature, so we must use our imagination to make clearer our relation to God. We must start where we are in human history to reach out into the beyond, making use of man's effort in the past, yet not making the past an authority over us. The divine light must break in the here and now upon our souls, splitting like lightning the cloud of man's immemorial indifference." Chapter 2, p. 24.

A. Stewart Woodburne.

A Student's Philosophy of Religion. (Revised Edition.) William Kelley Wright, Professor of Philosophy, Dartmouth College. New York: The Macmillan Company. 1935. Pp. xvi, 566. $3.00.

This has been recognized as one of the best introductory texts in the field of the Philosophy of Religion, ever since the publication of the first edition in 1922. The area covered is comprehensive, the treatment is intelligible to people without much professional training in philosophy, and the approach to problems is constructive and liberal. Professor Wright has strengthened an already valuable work by rewriting certain sections, adding supplementary paragraphs, and notably by including three new chapters. The supplementary material takes cognizance of some of the more recent philosophical movements such as emergent evolution, humanism and new realism. Two of the additional chapters are in the main historical, one dealing with the religions of China and the other with Islam. The other chapter presents in summary the conclusions of the author on the main issues of the subject.

Professor Wright is a realist who insists on keeping close to the facts, and at the same time he possesses the philosophical acumen for their interpretation. He voices the opinion that the most significant philosophical movements in recent times have decidedly strengthened the case for a theistic interpretation. He maintains that a religious philosophy such as his own is as close to the factual as any humanist could demand. He is inclined to think that humanism will prove to be a passing

phase in the history of religion, and communism quasi-religious. Christian people should regard adherents of these faiths with sympathy and friendliness. Just now religion like industry is suffering a depression. But Wright finds ground for hope in the reviving intellectual interest in religious problems. This, one may hope, will lead on to a deepening practice of religion.

A. Stewart Woodburne.

Philosophers Speak for Themselves. Guides and Readings for Greek, Roman and Early Christian Philosophy. T. V. Smith, Professor of Philosophy, University of Chicago. Chicago: University of Chicago Press. 1934. Pp. xxiv, 800. $4.50.

A great many people have been content to acquire their philosophical knowledge at second hand. That is of course better than not getting it at all. But the excuse for acquiring it in that fashion is becoming less and less respectable. There are available in English translations practically all of the important philosophical works known, whether Greek, Roman, Indian, German, French or what-not. To be sure, comprehensive libraries are not available for all who are interested. The needs of students who have not these larger facilities available are admirably met by works such as the present work of Professor Smith.

This is a source book of Greek, Roman, and early Christian philosophy. In each case Professor Smith contributes an introduction that epitomizes the philosopher's position, as also biographical notes. The studies begin with the Ionian Physicists and carry through the Greek period to the New Testament, Origen and Augustine. The major contribution is from the writings of Plato, though Socrates and Aristotle are also given liberal space. It has been a real task to select the important passages from the writings of all of these writers, and is extraordinarily well done. It is a real value to find passages from Jesus' Sermon on the Mount, and from the writings of Paul and John included in a work on philosophy.

The appendices include an annotated bibliography of works in English, a discussion of the sources of Græco-Roman thought, a treatment of the scholastic philosophy and theology, and a presentation of the medieval forms of the ontological argument for the existence of God. Professor Smith is to be congratulated on allowing the *Philosophers Speak for Themselves* so effectively.

A. Stewart Woodburne.

The Ancestry of Our English Bible: An Account of Manuscripts, Texts, and Versions of the Bible. By Ira Maurice Price, Ph. D. Ninth Edition, revised to date. New York. Harper and Brothers. 1934. Pp. 350. $2.50.

The full title of this book tells happily something of its history. The first edition was issued in February, 1907, and the eighth in November, 1923. That a revised edition has now been found worth while is a high tribute to this work; very few books treating the Bible in a descriptive manner achieve such an experience. Doctor Price may well be congratulated very heartily.

The general character of this volume and the nature of its contents are too well known to require any comment as this new edition appears. On the contrary, these qualities assure the work a larger service in the wide field of study and information which it covers.

In one direction only the reviewer wishes to offer a suggestion by the use of

which the book might be altered to advantage. In his preface, Doctor Price mentions that the original bibliography "has been entirely recast . . . Even so, the list contains more than fifty titles of new works that have appeared since 1907. Instead of arranging them under chapters as in the old list, . . they are now placed under the three Parts . . . of the book, thus reducing the repetition to a minimum." Even thus, one of the works referred to appears four times in the bibliography. This occurs because the bibliography is really divided into four parts, three references at the beginning being listed as Introductory. This threefold, really fourfold, division of the bibliography maintains the long current view of the Bible as consisting of two essentially different portions, the Old Testament, and the New Testament, following the writing of both of which there has been the history of the versions. Until recently that view of Bible history was natural; thirty years ago it was still the ordinary conception of the Bible. Study since that time has brought a somewhat common understanding that the Bible, from the beginning of the Old Testament until today, is a continuous development, with no essential break even between the Old Testament and the New Testament, and a distinctly continuous growth from the New Testament period until now. Inevitably the pages of this valuable work of Doctor Price's both reveal this fact and confirm it, and the bibliography, valuable as it is, would be still more representative of Bible history, even more useful for readers and students, and would eliminate the repetitions which now occur, if it had been arranged as a single list alphabetic by authors. One hesitates to offer even that criticism, and yet perhaps such a bibliographic point of view ought not to be overlooked.

The volume closes with an extended index of personal names and other topics considered and also an index of Scripture references, both of which give the book additional utility.

Frank Grant Lewis.

John Bunyan: Mechanick Preacher. William York Tindall. New York: Columbia University Press. 1934. Pp. 309. $3.50.

This book is not a biography but rather a presentation of the religious thinking and preaching of the seventeenth century in England as exemplified especially in Bunyan, the most widely known historical character of the latter half of that period. The lay preacher who earned his living "whether at farming, baking, keeping shop, or mending pots" or at any other more or less remunerative labor and gratuitously preached the Word by tongue or pen, was very numerous in that time. And by whatever means he earned his livelihood, plowman, confectioner, cobbler, tailor, he was called a "mechanick preacher"—so the author retains the archaic spelling in order to help the reader bear in mind the custom of the time and yet distinguish the meaning of the term from that of the present.

The first five chapters demonstrate Bunyan's resemblance to the other mechanick preachers of his day and the last four reveal his likeness to the other Baptist preachers of his own age. This is accomplished by a very thorough study and comparison of the sermons and other writings of the seventeenth-century preachers. It was a pamphlet age and most preachers felt inspired to put the story of their religious experiences into print. And those personal experiences were very largely a reflection of the social and economic order to which they belonged. All their protest and bitter complaint against the poverty, illiteracy, contempt and ignobility to which they were subjected by the old established order is poured out in the frame-

work of religious doctrine and prophecy. Bunyan, then, is to be seen and known in the passion of his own writings. *Pilgrim's Progress* is not wrought out of the fantasy of some "dream" but out of the hard and bitter ways of life.

All this Professor Tindall sees clearly and convincingly tells with a literary skill of high order. He has gathered an abundance of sources which he has read with historical insight. Yet it is a question if he has seen this strange medley of religious groups—Baptists, Quakers, Ranters, Diggers, Levellers, Fifth Monarchy Men—as stages marking the hopes and frustrations of the common folk of England on their march toward political and economic liberty. Religion is not so much the inspiration toward these hopes as the sanction of them.

Nevertheless, Professor Tindall has given us a stimulating book, not only because he retells in fresh and delightful fashion the life story of one of the most famous of earth's religious leaders, but because he helps us to see the nature of religion as it functions in a specific social situation in the history of a people.

R. E. E. Harkness.

Sadhu Sundar Singh. C. F. Andrews. New York: Harper and Brothers. 1934. Pp. xvi, 205. $2.00.

A quiet, uninterrupted reading of this personal memoir of Sadhu Sundar Singh, by his friend C. F. Andrews, has the power of taking one "in the spirit" to the far reaches of Northern India and Tibet, to surroundings that are far removed from our contemporary civilization, where a great spirit "worked out his own salvation" and lived a Christlike life for a short span of years.

The Sadhu—by interpretation "one who has chosen for himself the life of a homeless wanderer in search of spiritual truth"—developed into that rare type of Christian regarded as First Century, from a Sikh home that surrounded him from his earliest youth with the assurance of the reality and presence of the one Supreme Being. In the Sadhu's own words—"It was the Holy Spirit who made me a Christian; but it was my mother who made me a Sadhu."

(Several other books have been written regarding his life and teaching and the Sadhu has himself written several books dealing with his own spiritual experiences.) Mr. Andrews' "Memoirs" reveal a life almost completely spirit-filled and therefore rendered so dynamic through continual communion with God, that his friends find it difficult to realize that "somewhere in Tibet" during May or June of 1929, Sadhu Sundar Singh's devoted spirit continued to walk, but beyond their sight, with his Master and Lord.

Marion O. Perkins.

The Story of American Dissent. John M. Mecklin. New York. Harcourt, Brace and Company. 1934. Pp. 381. $3.50.

The purpose of this book, according to the advertisement of its publishers, is to show that the Baptists, Methodists and Presbyterians were the despised dissenters of a hundred and fifty years ago, that now "these churches compose forty per cent. of all adult church-members and two-thirds of all Protestants," and that "The religious, moral, and social outlook of whole sections of this country, especially in the Middle West and South, stem from the attitudes developed by those great dissenting sects in Colonial times." Consequently, "the post-war movements in the United States, such as Fundamentalism and the militant triumph of the Anti-Saloon League," have their origins in these bodies.

There is much in this book with which a student of American Christianity will agree but there is also very much, I doubt not, with which no such student can agree.

There is little evidence, for instance, that the author recognizes the influence of Puritanism itself upon American life. That the West, from New England to the Mississippi was settled largely by the Puritans as such, or Congregationalists. And that Puritanism came direct from the Old Country as well as from New England into the South, taking up its abode there, affecting the religious order to this day.

But if Puritanism itself is not a dissent from the mother church why include the Presbyterians among the dissenters? And if the Methodists are dissenters, why not consider the Disciples the most genuinely American religious body in this country—of whom the author makes no mention?

Again, the author states that "dissent is affected by the social and economic status of the group concerned." This statement indicates the conservative, unscientific approach of the author toward religion itself. For him it is still a body of beliefs and types of observances rather than the whole attitude of people toward their experiences. This fundamental mistake in his conception of religion gets him into difficulty in his interpretation of dissent. More truly, dissent is produced by social and economic adversities. For example, the refusal of certain groups, such as the Anabaptists and Quakers, to take the oath is not due primarily to their belief that the Bible forbids it, but that the oath admitted human authority, class distinction, rights of overlords which they would not recognize. Again, dissent does not come from a sense of frustration in things religious but in life's values—the lack of normal privileges, suppression politically, disinheritance and dispossession economically. Because in such situations the established church supports the established powers of law. So the Great Awakening in America did not make Baptists so much as Baptists brought on the Great Awakening.

Finally, the dissenter or the sectarian is not primarily concerned with his own soul's salvation, as the author states, but rather with the social welfare, or human rights. He protests against the standing order in the interest of human values which he feels are being crushed by the old. He may believe that in his way or his sect alone salvation and well-being may be secured, but he is much more social than individualistic in his purposes.

This is true whether of Martin Luther or Roger Williams, two of the world's great leaders of dissent. Yet of the latter, Mecklin writes: "Williams, with the characteristic ingrained egoism of the dissenter, is primarily concerned to save his own soul out of 'the lamentable shipwreck of mankind.'" No more inaccurate estimate of Roger Williams is possible. If ever a man forgot his own welfare in this world or the next in his deep concern for others, it was Roger Williams. He freely bestowed the benefits of Providence and Rhode Island upon all, Jew, Turk and Christian, who cared to live according to the principle of freedom of conscience within his domains. His letters to the Massachusetts authorities, fired with indignation at the treatment accorded to them by Dr. John Clark and Obadiah Holmes, indicate little thought concerning himself.

And in his "The Examiner Defended," written in England in 1652, as well as in his "Hireling Ministry" and his comments on "The Fourth Paper presented to Maior Butler" he throws himself into the fray, as usual, in his endeavor to gain rights and recognition for his fellows. He denounces those who cast out their brothers as heretics because they "follow not us, our way, our Church, our Faith, our worship," etc.

One feels that the author has stretched his materials to fit the suit of his thesis. In fact he has not on hand sufficient materials—namely, first-hand sources—to create his figure of the dissenter.

R. E. E. Harkness.

A History of Magic and Experimental Science: Volumes III and IV, Fourteenth and Fifteenth Centuries. Lynn Thorndike. New York: Columbia University Press. 1934. Pp. xxvi, 827; xviii, 767. $10.00.

These two volumes are to be considered in connection with the first and second volumes, which were published in 1923, and presented the results of the study of Professor Thorndike from the first century to the thirteenth. He explains in the Preface to the present volumes how the narrative of the first thirteen centuries could be summarized in two volumes while two volumes are required for the fourteenth and fifteenth centuries only. The explanation is found in the fact that the early history has already been published to a considerable extent, while this is not true for the period covered by the two volumes now issued, the material for which has been secured very largely from manuscript sources. One sees at once accordingly that these volumes are of unusual significance from the point of view of the materials which they furnish. Valuable as this makes them, they have that value increased particularly in two ways. One of these is the constant reference to sources for those who desire to amplify what the books contain. The other item of special import is that, while these pages are written on the basis of rare sources and deal with data which may not be regarded as of general interest, yet they are written in a style which puts all this material into readable form, and profitable use of them requires no special preparation other than historical interest and a desire to come into acquaintance with the field which is surveyed; and this is one well worth the attention of all who are interested in the history of religion, with which magic and astrology, so suitably presented in these books, are very closely connected. Consideration of details would require space not allowed for this review, and might be a temptation to the general reader to be satisfied with the review rather than to find opportunity for reading the volumes themselves.

At least one further item however should be of general interest and should aid in recognizing the significance of this work. This is the fact that, highly valuable as are these volumes and almost because of that fact, no publisher could regard them as an enterprise for commercial gain. In view of this it is more than worthy of mention that the publication of the books became possible through the generosity of the Carnegie Corporation of New York, which made a grant of a considerable sum of money to the History of Science Society for its assistance in issuing these volumes through the Columbia University Press, the first and second volumes having been published by the Macmillan Company. The availability of such a work as that by Professor Thorndike is a new reminder of the absence of financial compensation for those who undertake such service.

In addition to the important footnotes already referred to, each volume closes with extended Appendices, which supply the Latin texts and other information which may be desired by the scholar rather than the general reader. Also each volume contains an extended and carefully prepared index which facilitates the use of the work for permanent reference.

The reviewer hopes that these volumes will receive the wide reading which they so much deserve and which will broaden and enrich the background of the field of religion for all who take advantage of this opportunity.

Frank Grant Lewis.

MODERN TRENDS IN THE WORLD RELIGIONS. The Haskell Lectures in Comparative Religion. Edited by A. Eustace Haydon. Chicago: The University of Chicago Press. 1934. Pp. xiv, 255. $2.50.

MANY Americans who are familiar with the fact that cultural changes in the West are bringing about changes in Christianity and Judaism are quite oblivious to the fact that this phenomenon is also observable in the Orient. The world is much smaller than it used to be, at least in time-measurements. It is more of a neighborhood with all the interaction that goes along with contiguity. The increase of rapid transportation, of commerce, and of scientific education has left its impress everywhere, in religion and morality as well as in politics and industry. It is entirely appropriate that the Haskell Foundation Institute at the University of Chicago should be devoted to the study of such changes as seen by specialists within the fields of six of the living religions: Confucianism, Buddhism, Hinduism, Judaism, Islam and Christianity.

The book consists of the text of four lectures on each of these religions, under the captions: "World-Religions and Modern Religious Thinking," "World-Religions and Modern Social-Economic Problems," "World-Religions and Inter-Cultural Contacts," and "The Task of Modern Religion." Three of the lectures on Confucianism are by Professor Hu Shih of the National University at Peiping, a man who has been far more affected by modern cultural trends than the faith which he expounds. He is rather impatient with its ability to meet the needs for a modernizing China. Two of the lectures on Buddhism are by the American scholar, Professor James Bissett Pratt. His conclusion is that between Buddhism and modern scientific thinking there has been very little correlation. He would acknowledge however, that it varies in different Buddhist lands. The lectures on Islam are shared between Professor Martin Sprengling and Henry E. Allen, two men who are able to take an objective view of movements within Muhammadanism. Here again there is much variety, Turkey and Persia showing much more modern trends than Afghanistan and Arabia. Mr. K. Natarajan, Editor of the *Indian Social Reformer,* was the chief spokesman for Hinduism, a faith being greatly changed in its social and ethical emphasis by modern civilization. There are three Jewish scholars and four Christians to represent their faiths. An adequate treatment of such a varied bill-of-fare is impossible in the compass of a review. Let it suffice to say that the lectures are very significant, and that the published volume should be available as a book of reference for all students of the world's living religions.

A. STEWART WOODBURNE.

LIVING TRIUMPHANTLY. Kirby Page. New York: Farrar and Rinehart. 1934. Pp. 308. $2.00.

THIS volume is a worthy successor to the earlier one by the same author entitled "Living Creatively," which has proved so widely helpful, specially to college students and other young people.

The first part of the book is devoted to the consideration of a spiritual interpretation of the universe, what the values are, whether it has been overthrown by science, and how it may be made to transform personality and society. This matter of individual and social transformation is presented in eight sections, which deal with the vividness of the ideal, the present economic order, abolition of war—national, class and racial—worship, and triumphant living.

In introducing the chapters in which the admonitions based upon these important matters are emphasized, the author insists that if the dynamic idea that there is a loving God, who desires fellowship with his children and challenges them to cooperate with him in the work of personal and social transformation, is to control the men and women of today, they "*must gain their own intellectual consent to experiment with the fulfilment of the conditions of its demonstration.*"

The rest of the book, which Mr. Page calls "an endeavor to point the way to triumphant experimentation in the realm of the spirit," presents an anthology of one hundred daily readings, covering, in cycles of ten, the steps suggested. The quotations are skilfully selected to meet the end in view.

The volume is virile, convincing, inspiring and Christian in spirit. It deserves general use for personal devotional reading, in services of worship, and as a basis for group discussions.

RITTENHOUSE NEISSER.

CONDITION OF INDIA. Being the Report of the Delegation sent to India by The India League in 1932. New York: Universal Publishing Company. 1934. Pp. xv, 534. Paper cover, $1.50.

THE India League with headquarters in London undertook a first-hand investigation into the condition of India in 1932. The report includes two aspects, the historical background of present-day political conditions, and the delegation's own observations. The delegation has reached the conclusion that what passes for British rule in India is often un-British. Bertrand Russell, the chairman, in a foreword expresses the conviction that this report makes it plain that self-government can no longer be withheld from India. The British Government would probably say that they agree with the aims of The India League, but they would give effect to those aims more gradually. At any rate, that is the obvious Government policy, and the Government of India Bill, which has been before Parliament since this report was issued, gives expression to that policy. Many sane observers will agree with The India League that the Government errs on the side of conservatism, and thereby loses prestige with a people whose loyalty might be retained by a bit more sympathetic imagination. Britain herself has learned much by "muddling through." Why not let India have the opportunity of learning the same way? The report before us is a valuable historical document and a help in interpreting India today.

A. STEWART WOODBURNE.

INDIAN CONCEPTIONS OF IMMORTALITY. Walter E. Clark, Professor of Sanskrit in Harvard University. Cambridge, Massachusetts: Harvard University Press. 1934. Pp. 49. $1.00.

THE Ingersoll Lectureship on immortality has made possible some significant contributions to the understanding of human beliefs regarding man's ultimate destiny. It is appropriate that the lecture for 1934 should deal with Indian ideas on the subject. For such an exposition Professor Clark is eminently fitted. He has given us a fine epitome of Indian hopes, viewed historically, and presented in an attractive literary form. There is, of course, no one Indian doctrine of immortality. But there are different ideas beginning with the Vedic period in which survival is taken for granted though not implying endlessness. Then came Brahmanism with its changing emphasis, the philosophical phase developing a pantheistic tendency with absorption in the cosmic spirit as the goal of man's spirit.

The development of the doctrines of *karma* and transmigration mark the distinctive Indian idea that actions bear fruits that carry over even into other existences. Professor Clark is on insecure ground in denying the deterministic element in the *karma* doctrine. The point of the doctrine surely is that the universe makes no mistakes but dispenses justice in rigid accordance with the fruit of one's action. Modern Hinduism is a complex of varying elements such as *dharma* or duty as exemplified in caste regulations, *bhakti* or devotion to a personal deity and *jnana* or knowledge which is sometimes metaphysical and sometimes mystical, each of which results in distinctive ideas about the future. One typographical error was noted—the omission of *r̥* from *r̥ta* in the first line on page 22.

A. Stewart Woodburne.

Divine White Right. Trevor Bowen. New York: Harper & Brothers. For The Institute of Social and Religious Research. 1934. Pp. xiii, 310. $1.75.

The arresting title of this book expresses the general attitude of white people toward colored people. We censure the Jews for claiming to be the "Chosen People"; yet we presume for ourselves a divinely ordained supremacy over the Negro race. We justify separate church organizations, discrimination in employment, and segregation in public institutions on the ground of white superiority over the colored race. We assure ourselves that the Negro is much better off than if he were free to make his own place in society on the basis of merit.

Fully conscious of the difficulties of the task the author aimed to obtain "first-hand impressions of the problems which confront colored people in their relations with the whites." "He tried to see, and interpret, the attitude of those he came in contact with." The basic assumption of the survey was that in fairness and common justice "Negroes are entitled to share equally with all the other citizens of this country in the common privileges of citizenship." The study was designed to "produce an objective account of the policies and practices of religious groups in the matter of race relations in respect to worship, training and service, and to throw light on experimental undertakings which may be modifying race attitudes and policies in the direction of closer friendliness and cooperation."

The original plan did not include a study of the economic aspect of race relations. But the survey convinced the author that economic forces were fundamental in determining the spiritual as well as the material status of Negroes. Therefore, Part One of the book is a review of the economic status of the Negro from the Colonial Period to the New Deal.

Part Two deals with Institutional Segregation. Herein is sketched the story of vigorous missionary efforts among the slaves; the unchristian requirements imposed upon their participation in public worship; the denial of permission to form churches of their own, until emancipation removed the fear of slave plots, then the insistence upon the separation. Quotations from church-association records and personal letters of the clergy give authority and vividness to the sad story.

The third section written by the co-author, Ira de A. Reid, analyzes the part played by the church in higher education for Negroes. It purposes to reveal what denominational colleges have done, and are doing, to educate for improving interracial relations. Although it was a "potent force in bringing the newly freed race into touch with the civilization which it was to join," training the leaders of the race; nevertheless "the church school has tended to inhibit any sound approach to the inequalities of the racial situation."

George W. Young.

God and the Social Process. A Study in Hebrew History. Louis Wallis. Chicago: The University of Chicago Press. Pp. xv, 353. $2.00.

So many things have been said in press notices about this volume that the present reviewer took it up with high expectation. The title *God and the Social Process* is most attractive, and the subtitle, "A Study in Hebrew History," makes it impossible for the Old Testament student to neglect it. A thoroughgoing study of the essential contribution of the economic and social processes to the Old Testament ideas, of which the idea of God is but one phase of the whole, is greatly to be desired. Indeed, considerable progress to this end has been made during the last thirty years. Lasting contributions thereto have been made by a host of students, to name but one, and the most recent, W. C. Graham, in a compact volume, *The Prophets and Israel's Culture.*

But two grave difficulties have to be overcome before a complete and adequate study is presented. The first is that the writer must have a critical knowledge of all the source material. Wallis' remark that Biblical criticism offers no explanation of religious development (p. 5) is wide of the mark. Criticism only corrects and evaluates source material. It does not build the superstructure, but it indicates what is wood, hay, stubble. Too often the expert in other fields uses the Biblical material without discrimination, and thus his whole work is vitiated. But the second difficulty, which is equally serious, comes from the other side. The Old Testament expert is rarely abreast of the economic and sociological sciences. Hence, he fails to see the significance of the facts of which he is master and is unable to interpret the vital movements of the past in terms of the present. It is this, difficult, two-fold task that seems to have been attempted by the author. A careful reading of the book does not bring conviction that the author has qualified on either count. Again, press notices have been a delusion and a snare.

I. G. Matthews.

The Prophets and Israel's Culture. William Creighton Graham. Chicago: The University of Chicago Press. 1934. Pp. xii, 117. $1.50.

This is a small but worth-while volume. Early human progress is traced through the hunting, nomadic and agricultural stages, in which is found a growing emphasis on material satisfactions. While the influences of the physical habitat are noted the dominance of the human factor is insisted on, and while the forces of heredity are recognized, personality is conceded to be of outstanding importance in determining a culture. The Old Testament prophets are interpreted from this point of view. As men who thought profoundly on the universe as a coherent whole and believed that the supreme reality was neither unmoral force nor blind caprice but was personal, they were the founders of a satisfying philosophy of life.

Questions such as, Were the Egyptians motivated by a passion for security (p. 25)? Does the argumentation against man making God in his own image (p. 44) really meet the question? Is the word myth (p. 80) used in a double sense? might be raised. But these are minor and do not vitiate the value of the book. It has been written for the "thoughtful layman," in good literary form that sometimes attains a classic eloquence. The reviewer is convinced that the layman who ponders its pages will be more thoughtful than before and he hopes that preachers and teachers of the social sciences will become acquainted with it. The book will not suffer by a second reading.

I. G. Matthews.

MIND, SELF AND SOCIETY from the Standpoint of a Social Behaviorist. George H. Mead, Late Professor of Philosophy, University of Chicago. Edited with Introduction by Associate Professor Charles W. Morris. Chicago: The University of Chicago Press. 1934. Pp. xxxviii, 401. $5.00.

THE late Professor Mead was one of the most erudite philosophic minds in America, and yet he wrote comparatively little. Professor Morris is rendering a fine service in editing the lectures of Mead on the basis of verbatim reports. The present is the first of three projected volumes, and deals with the field of social psychology in which he was a distinguished lecturer. The work has been admirably done. Those of us who were privileged to take the lectures under Professor Mead can re-live that experience in reading the book, so well does it reflect the author.

Mead described his own position as "social behaviorism." Minds and selves are regarded as essentially "products or phenomena of the social side of human experience." Social psychology deals with that concrete totality of experience and behavior from which individual psychology abstracts relevant factors. Behaviorism of the Watsonian type is inadequate inasmuch as it fails to account for or even to recognize inner experience. This behavior is recognized in "attitudes," the beginnings of acts, which may be defined as "the adjustment of the organism involved in an impulse ready for expression" (p. 362). The organization of the self takes the form of organizing one's set of attitudes toward the social environment and toward itself as a constituent element of that environment. Mental processes are concerned with the meanings of things, and meanings can be stated in terms of the organized attitudes of the individual.

A universe of discourse is made possible because persons assume the rôles of other persons, and in that way stress the expression of their own individual rôles. Mind from this standpoint is identified with the organized attitudes so developed. The religious attitude is described as an experience of exaltation growing out of a community feeling of being at one with others, and carrying over to the larger world this social attitude. The religious relationship is a kind of enlargement of the attitude of neighborliness, and includes it. Christianity, according to Mead, paved the way for the social progress that has come to characterize the world where it functions. It is of the genius of Christianity with its complexity of attitudes and forms to become a missionary movement. It is the tendency of the religion to complete itself, to complete its community.

This is probably the most penetrating discussion of the psychology of attitudes that has appeared. It is deserving of the most careful study. There is some treatment of the economic and ethical attitudes as well as of the religious. The reviewer has singled out the religious attitude for special attention because of the primary interest of THE CROZER QUARTERLY.

A. STEWART WOODBURNE.

CHRIST AND JAPAN. Toyohiko Kagawa. New York: The Friendship Press. 1934. Pp. v, 150. $1.00.

KAGAWA as one of the great religious leaders of the world has three great interests. He is an evangelist with a passion for saving souls, a practical social reformer and labor leader, and a brilliant writer, not only of religious books, but also of best-selling novels. In *Christ and Japan* his varied interests are displayed. It is a book throbbing with a passionate love for Christ and zeal for the spread of his

Kingdom. The author of this inspiring book says "Japan needs Christ," "She is famished for the love of God."

The Protestant Church is giving to Japan a Christianity which makes the pulpit and preaching central. This is the reason, according to Kagawa, that many Japanese youth, dissatisfied with this emphasis, are turning to Communism. The Communists are bent on realizing love in a social order based on materialism and buttressed by violence as its compelling force. To this the Japanese youth responds, and they will not return to a Christianity which deals only in doctrine.

Japan has a great need for evangelism. "Mass evangelism, personal evangelism, literary evangelism, tent evangelism, and touring evangelism, are all different phases of religious education for the masses." Kagawa is disturbed by the fact that many Christians in Japan depreciate an aggressive mass evangelism. They believe education is enough. While Kagawa recognizes the need for education he also says, "Paul's and Peter's method of evangelism must, however, under no circumstances be neglected."

Kagawa's interest in practical reform appears in such sentences: "The food problem would be solved if horticulture and tree-crop cultivation on the mountain slopes were properly developed. . . If every Japanese farmer could be induced to keep one or two milk-producing Swiss goats, Japan could get along without Korea or Manchuria. Goat-keeping and bee-culture will turn even Japan into a land of milk and honey."

This is surely a book of power which should be in every minister's library, and also on the reading list for all students of religion.

OLIVE W. HANSON.

WHAT BAPTISTS BELIEVE. O. C. S. Wallace, A. M., D. D., LL. D., Litt. D. Nashville, Tenn.: The Sunday School Board of the Southern Baptist Convention. Pp. 128. Cloth, 60 cents; paper, 40 cents.

THIS little book is a rearrangement of one published by the same author some twenty years ago in order to have it conform to new plans of the Convention respecting their present courses of training for workers in the Sunday schools. Designed to present the theological views generally held by Baptists, the author chooses the New Hampshire Confession of Faith (published 1832) for interpretation and exposition. No one is better qualified for this work than is Doctor Wallace, who has had a long experience in successful leadership in Baptist churches, and in teaching youth in institutions of education, collegiate and theological. As a very brief presentation of the traditional position held by Baptists, both as to practice and doctrine, the book may well be studied by all workers, ministers and teachers in Baptist churches, either North or South, or in Canada.

R. E. E. HARKNESS.

CHANGING ASIA. Egon Erwin Kisch. English version by Rita Reil. New York: Alfred A. Knopf, Inc. 1935. Pp. 267, with 19 illustrations. $3.00.

ON the magic carpet of an airplane, Egon Erwin Kisch, Austrian journalist, "King of Reporters" and master of many tongues, transports you to cities of old-world romance—Tashkent, Samarkand, Bokhara, Dushambe (now Stalinabad), Kojent, Mamangan, Fergana and the Pamir.

In a powerful manner the contrast of old and new civilization in Central Asia is graphically pictured. The writer observes that "Centuries have been skipped.

Without passing through capitalism, without having learned to know exploitation through machinery, straight from the yoke of medieval feudalism, the land (of Central Asia) enters upon the era of constructive socialism, from individual to collective enterprise." And again, "Here stages of evolution are curiously jumbled. Photography is Tajikistan's newest discovery; the cinema is old . . . Likewise the phonograph found its way here long after the radio became a commonplace. . . The airplane . . . was the first vehicle seen in this part of the world. But since birds fly, why not human beings? The climax was reached when, long after the automobile, the first horse-drawn carriage appeared. To cap the climax . . . the bicycle—'the Devil's Carriage.'"

In an unforgetable manner you are made to feel at home even in the "Autonomous Republic of Tajikistan, set up within the Soviet Republic of Uzbekistan." These republics are bounded by other member states of the Soviet Union—Kazakistan, Kirghistan and Turkmenistan. Just beyond lies Kashgan at the northwest gate to China and to the South lies Kabul at the gateway of Afghanistan. Horizons stretch immeasurably through this book-journey into "Changing Asia."

Marion O. Perkins.

The Meaning of Marx. Sidney Hook. New York: Farrar and Rinehart, Inc. 1934. Pp. vi, 144. $1.00.

Someone has said, "We are a Gentile world watching a conflict between two Jews —Jesus and Marx—separated by centuries, but each with a tremendous following." How frequently in recent years we have been reminded of these two rival philosophies!

Sherwood Eddy, recently returned from another "evangelistic" tour of China, says in a private letter, "No one can deny that Communism is threatening that great country." Japan cloaks her military depredations in the necessity of building a front on the fear psychosis of Communism. One needs just to mention Communism in most sections of our United States to get a response equivalent to that resulting from waving a red flag in the face of a bull.

We need to be intelligent about Communism. Sherwood Eddy, who knows old and modern Russia as few Americans do, writes "An Introduction to the Study of Marx." Professor Hook, a recognized critic of present-day Russian Communism though not antagonistic to the communist ideal, and editor of this compact book of one hundred and forty-four pages, writes on "The Meaning of Marx." Bertrand Russell, John Dewey, and Professor Morris Cohen whom Professor Hook states "are men among the leading intellectual figures . . . and in the front lines of that movement of social liberalism which affirms its agreement with the ultimate ideals of a communist society" state their views on "Why I am not a Communist." The book then concludes with a chapter by the editor, a professor in New York University, in which he challenges the dogmas of modern Russian Communism.

Is liberalism dead? Can we build an enduring civilization without free inquiry, discussion and accommodation? Does the capitalist class rule our country? Are civil wars more destructive than international conflicts? Is there a difference between communism spelt with a small c and Communism spelt with a capital C? Is class war the only means of affecting social change? What would communism do to our modernized society? Are we limited in our choice to Communism and Fascism? Is the economic factor in civilization more controlling than we have admitted?

These and many other pertinent questions are discussed in the several points of view presented in this compact volume.

One of the writers closes his contribution with these words: "I believe that the two most important experiments being tried in the world today are the Russian experiment in justice and the American experiment in liberty. Each is one-sided and imperfect . . . as they are today, neither is fit to survive . . . there must arise a higher synthesis which shall unite justice and liberty, the rights of the many and of the one, social control and individual initiative. And the book ends with this statement: "It seems to me that only communism (small c) can save the world from its social evils."

This summary treatment ought not to keep people from reading *Das Kapital,* by Marx, but in giving us this clear and concise treatment of Communism Professor Hook has rendered a distinct service. Men and women who aim to lead the Christian forces will do well to have it on their desks and to read it while sitting before the fire.

FREDERICK IGLER.

TWO CENTURIES OF STUDENT CHRISTIAN MOVEMENTS. Clarence P. Shedd. New York: The Association Press. 1934. Pp. xiii, 445. $3.00.

DOCTOR SHEDD of Yale presents here a comprehensive, scholarly, and readable history of the organized Christian movements of the eighteenth and nineteenth centuries. It is a volume indispensable to all those who work with and among students of the present hour. In the pages of the ongoing account one is impressed by the progressive notes sounded by these successive student groups: they were intercollegiate and interdenominational. They sound the call for an international fellowship, and reveal an ethical insight into the social implications of Christianity well in advance of their day, and their proclaimed loyalties involve loyalty to the Christian message as a vital leaven in contemporaneous society. The student Christian movements have been in the forefront of Christian thought and action throughout this long period: that is an arresting fact.

W. R. MCNUTT.

THE AGE OF CONFIDENCE: Life in the Nineties. Henry Seidel Canby. Illustrated by Albert Kruse. New York: Farrar and Rinehart. 1934. Pp. 260. $2.50.

THE author draws upon his memory to trace the type of society that prevailed in the city of Wilmington, Delaware, during the late nineties. That was "the age of confidence"; we live in "the distressed thirties." Even so, Canby does not suffer from any priggish defense-mechanism that presses him to rush to the support of "the good old days." Although he finds a small-town security and ruggedness in the American culture of the past generation, he is not oblivious of its faults and foibles. This is clear in his essays on family, school, church, childhood, business and politics, and reading interests. In his concluding chapter he writes, "If the opportunity were given to me to choose between youth then and youth in the era of my own sons, I think I should probably choose the present. Choose it with an almost agonized memory of the struggles in the early nineteen hundreds to break away from that strong pattern of confident convention, to get through that friendly atmosphere into something that was a more vital reality, to escape from the dominance of a narrow code of morals and an inflexible impulsion toward a drab business life."

There is no pretense of historic method in the book. Its individuality lies in the discriminating mood of the reminiscences and the rare literary style in which he chooses to set forth his remarks.

STEWART G. COLE.

HUMAN EXPLOITATION IN THE UNITED STATES. Norman Thomas. New York: Frederick A. Stokes Company. 1934. Pp. xix, 402. $2.75.

MR. THOMAS has written a terrible indictment of the social injustices that are abroad in America. It is an assembly of facts that are startling and shocking. *Human Exploitation* ought to be prescribed reading for every American citizen. If it were, a social and economic upheaval would be inevitable. One cannot imagine fair-minded people submitting to a perpetuation of the unequal conditions portrayed here. We are told to begin with that "the history of the United States could almost be written in terms of a gigantic real estate speculation" (p. 1). Real estate men have conspired with builders and landlords to create conditions in regard to rents, mortgages, housing, and sanitation that exploit poor people most inhumanly. In nearly all industrial circles wage-earners are subjected to bad working conditions and inequitable remuneration. The human exploitation in industry has been especially hard on women workers. Children still suffer in many areas. The discrimination against the Negro is one of the blots on American life. Mr. Thomas also shows that all of us as consumers are exploited over and over again by business men seeking large profits.

Human exploitation is increased because the natural resources of the country are also exploited. The stories of the forests and the mines are told by the author so that the reader gets a vivid picture of the colossal waste of resources, and of the human suffering involved, because these resources are in the control of profit-seekers. Mr. Thomas says comparatively little about how these forms of exploitation should be eliminated. He leaves much to the imagination of the reader. For that reason it is probably about as powerful an exposition of a case for socialistic economy as has been written.

A. STEWART WOODBURNE.

DEADLY SINS AND LIVING VIRTUES. T. H. Wright. Edinburgh: T. and T. Clark; and New York: Charles Scribner's Sons. 1934. Pp. 116. $1.50.

THE author is a Scottish minister, serving in Oathlaw, Angus. He sets as his task the tracing of the history of the idea of the Seven Deadly Sins and their opposite Virtues from pre-Christian origins on down through the years, particularly as expressed in our most notable literature. His method of procedure is simple, for instance he treats "Pride," then "The Virtue that Undermines Pride"; "Envy" and "The Virtue that Displaces Envy," and so on to the end. A chief charm of this treatise lies in the wide acquaintance with the field of literature; in discussing the deadly sin of pride he cites and interprets Old and New Testaments, Aquinas, St. Gregory, Chaucer, Dante, Shakespeare, Milton, Bunyan, and Browning. This indicated suggestiveness and richness continue throughout the fourteen chapters, which end with "Sensuality" and "The Virtue that Uproots Sensuality." This gives us a volume not only choice in literary and ethical values, but one that gets off the beaten path to find unusual interest.

W. R. MCNUTT.

How Can I Find God? Leslie D. Weatherhead. New York: Fleming H. Revell Co. 1934. Pp. 156. $1.50.

Since God is revealed to us as the Shepherd who goes out after the lost sheep, if we are hindered from finding Him, the hindrance is on our side, not His. So that the question, How can I find God? becomes rather: How can I put myself in the way of being found by Him? Which leads directly to the question of whether or not we want to be found by Him or whether we love our sins, compromises or fears more than we do God. Indeed, if we feel an experience of God is not for us, it may be that we are consciously or unconsciously evading Him. Some of the "dugouts" in which men do hide away from God are "refusal to repent," "intellectual difficulties" which are made the excuse for lack of consecration, "service," "familiarity with forms of religion," etc. If one is sincere in desiring to commune with God there are easy, positive steps which may be taken, beginning with the act of imaginative faith, believing that God is present (whether there is a "feeling" that He is or not), exercise of that faith, confession of sins, believing that if they are confessed they are forgiven (again, whether there is a "feeling" that they are or not), and all this, of course, to issue in the attempt to live the better life. This, in brief, is the author's thesis which is presented in very simple language and supported by a wealth of illustrative material. The book reflects the warmth of the author's own continuing spiritual experience and is one that might well be put into the hands of one who wants a primer of how to begin the Christian life. Certainly, it offers a technique for ministers to suggest to those who come to them for counsel as to how to find an answer to the question, How can I find God?

Clarence W. Cranford.

An Introduction to Sex Education. Winifred V. Richmond. New York: Farrar and Rinehart. 1934. Pp. xiv, 312. $2.50.

Modern Woman and Sex. Rachelle S. Yarros. New York: Vanguard Press. 1933. Pp. 218. $1.50.

Growing Into Manhood. Roy E. Dickerson. New York: Association Press. 1933. Pp. vii, 100. $1.00.

Doctor Richmond, who is psychologist at St. Elizabeth's Hospital in Washington, furnishes a comprehensive and informative work on the subject of sex. The biology, psychology and history of the theme are traced in objective fashion and in language that the educated layman can understand. The book is fittingly illustrated. Schedules of topical reading with biographical references are offered for the benefit of those who desire to pursue the study farther. With such superior texts as this one and others of its quality appearing from time to time, it is inexcusable for adults to remain ignorant concerning one of the most important phases of self-understanding and of social adjustment.

Professor Yarros of the department of social hygiene, University of Illinois, discusses candidly marital problems that arise due, on the one hand, to the social emancipation of woman and, on the other, to the new freedom that the younger generation insists upon. Although this book was written chiefly with women in mind, husbands and fathers will find the materials distinctly educational.

Wise parents are watchful for good books on sex which they can read with their children. Dickerson's is distinctly superior for early adolescent boys.

Stewart G. Cole.

WITHOUT COMPROMISE. Walter Brooke Stabler. Philadelphia: University of Pennsylvania Press. 1934. Pp. ix, 135. $1.00.

UNDER the George Dana Boardman Foundation, at the University of Pennsylvania, lectures on Christian Ethics have been given by a number of distinguished men, including Lyman Abbott, James Moffatt, Charles Foster Kent and others of equal reputation. In 1932 Walter Brooke Stabler became one of this goodly fellowship when he was appointed Chaplain of the University and lecturer under this Foundation. The volume under consideration contains the second series of lectures given by him in this double capacity.

The author says that the title of the book was chosen advisedly. He has in his mind's eye the "real man" who always responds to "the challenge of the looming highest—and accepts it *without compromise.*" He believes that "The Epic of the Kingdom of God waits to be written with the life-blood of youth," and hopes that what he writes may inspire some of these to "rise up and enter the world of affairs and the affairs of God *without compromise.*"

The writer develops his theme in seven chapters, consistent, but pleasantly different. The first goes to the mat with compromise. "There can be no divided loyalties in this religious business." He says: "We *cannot* (not, we *must* not) serve God and mammon." Christ's call is one to "courageous experimentation, a leap of faith." His call "Follow me" is to "a real sporting venture"; thorough preparation for life's tasks, sacrificial support of efforts and agencies to supply pressing human need, war against war and its causes, support of every effort to overcome depression and bring in a better social and economic order.

The second chapter makes the appeal, "God give us men!" the next glorifies Christ as the one who inspires personality to action; and so, upon this high level, the chapters proceed until the reader is brought to the point of vantage where he is challenged to open his eyes so that he may appreciate the spiritual values which are available for him and realize his opportunity to play a man's part in helping build a better social order. This volume is worthy to take its place in the fine body of literature for the inspiration of youth which is being produced by the Chaplains of our great universities.

RITTENHOUSE NEISSER.

FAITH THAT PROPELS. G. Ray Jordan. Nashville, Tenn.: Cokesbury Press. 1935. Pp. 208. $1.50.

THIS series of fifteen sermons by the pastor of the Centenary M. E. Church, Winston-Salem, N. C., is an attempt to meet the problems raised by the fact that many people today do not seem "to feel that religion is a vital necessity." The titles of the various chapters, which, in this case happen to indicate well their contents, give a good idea as to how the author faces the issue; e. g., "Why be Good?" "Is There a Moral Standard?" "The Only Way to Defeat Evil," "The Failure of Proof," "Religion or Ruin."

The sermon on "Is There a Moral Standard?" strikes, in a sense, the keynote of the book. The fundamental principle on which we may build is declared to be, "Accept only that standard which you are so convinced is of inherent worth that you would be willing for every other person in the world to be guided by it." Logically such a standard leads to a sense of obligation to "treat every individual as a person—i. e., as an end in himself, not as a means to some other end or objective." The application of these standards is illustrated from class, home and eco-

nomic relations. The final goal is love, which is always interested in the welfare of the beloved. In the economic realm this would keep us from using others "to make money out of them." Jesus taught and lived these principles, which are "grounded in the nature of things."

The book is readable, sensible and inspiring. Its interesting style grips and holds the attention of the reader; its sincere and thoughtful consideration of pressing problems in present-day thinking commends itself to him; and its call to the way of righteousness, which is the only hope for personal and social realization of the highest life, comes to him as a real challenge.

RITTENHOUSE NEISSER.

RELIGION AND RELATIONS. Bernhard Larsen, Professor of Theology, Trinity Theological Seminary, Blair, Nebraska. Boston: The Stratford Company. 1934. Pp. 131. $1.50.

THIS volume presents the relations of Religion and Faith, Knowledge, Morality, Worship and Practical Life. The discussions are evangelical in tone and frank in their presentation of the problems involved, but very cautious as to the conclusions that may be accepted. While it is insisted that "eventually true religion recognizes all that is true," it is not admitted that progress in that direction has been as marked as many suppose. With regard to the problem as to priority among the Synoptic Gospels, the conclusion reached is, "And if it some day will be proved that Mark is prior to the others, religion will have no difficulty in accepting the fact." In like manner the question as to the authorship of the fourth Gospel is dismissed with the assertion, "If it, however, should turn out to be a fact that the apostle John did not write the fourth Gospel, then religion will recognize it." It will not do it easily, however, for the author goes on to say, "But in this case some people might require some time to make the adjustment."

Just as the object of religion is declared to be a personal God the moral standard is declared to be his will. "Morality can ultimately be satisfied with no other standard" than this. Attention is called to the "danger of substituting morality for religion," which results in exalting humanity to the throne instead of God. "Social service" is not mentioned with approval, which calls attention to the striking fact that in a volume dealing with religion and relations less than two pages are given to its relations to society as such, one of the most pressing problems of today.

These references will indicate something of the author's method of approach. To him "Religion in its final analysis is a matter for the individual. It must be incorporated into his life and personality. The question and problem of coming to God and living with God will forever be for the individual."

RITTENHOUSE NEISSER.

FORM CRITICISM: A New Method of New Testament Research. Including The Study of the Synoptic Gospels by Rudolf Bultmann, and Primitive Christianity in the Light of Gospel Research by Karl Kundsin. Translated by Frederick C. Grant. New York and Chicago: Willett, Clark and Co. Pp. 161. $2.00.

THE word *Formgeschichte*—or its equivalent English translation Form criticism—has become known to English readers through two volumes, *The Gospel before the Gospels* by Professor Easton and *The Formation of the Gospel Tradition* by the

English scholar Vincent Taylor. Both of these books are surveys and critiques of this new probing into Christian beginnings. Occasional articles in theological journals, notably by Professor Grant and Professor Riddle, have made some mention of this post-war German approach. Now Professor Grant has performed a very valuable service in making available to English readers two works written by men who are themselves leaders in this new school, Rudolph Bultmann of Marburg and Karl Kundsin of Riga. They with Martin Dibelius of Heidelberg (whose article "Gethsemane" will appear in the July number of this QUARTERLY) and Georg Bertram of Giessen (known to Crozer readers from his article, "The Problem of Death in Popular Judæo-Hellenistic Piety" which appeared in July, 1933) are the leading spirits in this attempt to get behind the present gospels and to account for the rise and development of the tradition.

That Mark is antecedent to Matthew and Luke and was drawn copiously upon by both of them, not alone for narrative material but for outline as well, has been recognized for thirty years by all scholars competent to have an opinion. That in addition to Mark, Matthew and Luke drew heavily upon another common source has approved itself to the majority of scholars. Although many details of the literary problems of Matthew and Luke are still hotly debated, these results have been accepted since the days of B. Weiss and H. J. Holtzmann. The advocates of Form criticism accept these conclusions, but seek to go back of Mark. Since we have Mark, we can see the alterations and changes that Matthew and Luke made upon their source. Is there any reason to doubt that theirs was but the continuation of an earlier process? In the years before Mark and the problematical Q the tradition was taking shape to meet the needs of Christian faith and life. Bultmann emphasizes the needs of community worship, Dibelius those of early Christian preaching, as largely responsible for the ultimate form the material assumed. But both of them and their colleagues all agree that in primitive literature literary expression (oral and written alike) make use of more or less fixed forms which have their own laws of style. In the Old Testament we recognize psalm, prayer, prophetic address, fable, story, historic narrative and the like. A belief that a similar situation prevails in the gospel tradition and the consequent study of the *forms* of this material are responsible for the designation Form criticism. Thus Bultmann finds as distinct literary types in the evangelic material, Miracle stories, Apothegms (Dibelius prefers to call them Paradigms), and Sayings ascribed to Jesus, which latter he further classifies as Proverbs, Prophetic and Apocalyptic Sayings, and Sayings concerning the Law. There may be occasionally kernels of historical fact in some of these—denial of the actual existence of Jesus for example is quite unwarranted—yet these narratives and sayings have for the most part been developed by the early community along well-defined lines and recast in standard forms. Thus the gospels have been woven together out of individual fragments of tradition which themselves had undergone a long period of development. Bultmann discusses these primitive "forms" and by well-chosen examples argues for his contention that generally speaking the form is earlier than the content. In his final chapter he indicates the type of material he feels justified in considering historical in the sense that Jesus actually said it.

Scholars have long referred to the gospels as more valuable sources for knowledge of the early church than for the life of Jesus, i. e., the gospels and their sources are primarily the expression and reflection of the faith and life of the early Christian churches which produced them. Although many scholars have insisted on

this point, most studies of the early church have used the Book of Acts as the chief source. This Professor Kundsin feels is a mistake. Accordingly his short essay is devoted to the attempt "to let the Synoptic tradition tell us its own story of the faith and life of the primitive Christian church, without asking what the Book of Acts has to say on this or that point, or how the story is to be worked into the general outline of contemporaneous history." From the gospels he believes he finds three distinct stages of development revealed:

1. The earliest Palestinian stage, recoverable chiefly in Q and Mark.
2. The transition to a type of Gentile Christianity which was free from the Law and more open to the world, seen in Mark and in the special material of Luke.
3. The later Palestinian-Syrian stage in the development of ecclesiastical doctrine and organization, found in Matthew.

Both of these essays are worthy of careful reading and study. They are written in a clear and intelligible style, which is preserved in Professor Grant's excellent translation. This little volume should prove of service not only to the professional student but to those ministers who feel an interest in the origin of the religion they seek to preach.

MORTON S. ENSLIN.

THE EPISTLE OF PAUL TO THE GALATIANS. George S. Duncan, D. D., Professor of Biblical Criticism in the University of Aberdeen. New York: Harper and Brothers. 1935. Pp. liv, 199. $3.50.

SEVERAL excellent and useful volumes have already appeared in the Moffatt New Testament Commentary. This present volume keeps up the standard of a scholarly but understandable interpretation of the translation by the eminent editor in chief. Although Doctor Moffatt's translation is the basis of interpretation in each of the volumes, the commentator is entirely free to expound or interpret the writing as the evidence appears to him to warrant. Thus in this volume Professor Duncan reaches certain historical conclusions quite at variance with those of Moffatt's famous *Introduction to the Literature of the New Testament*. Galatians is the earliest of the Pauline epistles, was written about 48 A. D., before the Council of Jerusalem (which is considered historical), and was directed to the churches of Pisidian Antioch, Iconium, Lystra, and Derbe, which he had visited (twice) on the first missionary journey. Thus the south Galatian hypothesis and the view which identifies the visit of Gal. 2 with that of Acts 11:30 gain a new advocate at a time when some earlier supporters have dropped by the way. Furthermore Titus was circumcised, although he was not *compelled* to be. This accounts (partially) perhaps for the verse which has always been a stumbling-block to the traditional interpretation of the epistle, Gal. 5:11.

The real test of a commentary comes not from a single reading but from constant use. This volume would seem of a nature to meet this test, especially for those who use the editor's translation.

MORTON S. ENSLIN.

JESUS. Edmond Fleg. Translated by Phyllis Megroz. New York: E. P. Dutton & Co., Inc. 1935. Pp. 336. $3.00.

"THIS is the story of Jesus as narrated to Fleg by the Wandering Jew—the paralytic to whom Jesus said, 'Rise, take up thy bed and walk!'" So say the publishers. Rather it is a story of Jesus by the Jewish writer Edmond Fleg, who makes critical

comments and historical observations in the guise of his *alter ego*—the Wandering Jew.

This literary device permits him to introduce very naturally the contributions of nineteen centuries to the figure of an historical Jesus. But it does not allow him to do it convincingly. The fault is not with Edmond Fleg, but with the material. The conventional picture of Jesus given in the Gospels simply cannot be annotated with twentieth-century thought-forms. The Gospel material presents a first-century Jesus and not even the ingenuity of a Fleg can take that picture and give it meaning to us merely by critical comments in the fashion of today.

The book does give a certain literary reality to the person of Jesus. While it does offer an insight into some of the problems of His day, it more clearly reveals the difficulties of those who would follow Him today—if, indeed, there be any who will follow.

The book will be interesting as another attempt to illumine the life and character of Jesus and, more especially, of Christianity. The author is alert to our modern mood and is historically well equipped; but his work is of the *genus centaur*.

ROBERT E. KEIGHTON.

DESTINY'S MAN. T. F. Tweed. New York: Farrar and Rinehart, Inc. 1935. Pp. 386. $2.50.

BOOKS of fiction are not usually on the list for review in THE CROZER QUARTERLY. Is not this the first? No better book could be chosen to inaugurate the custom —long may it live!

The novel is a story of Johann Zimri, living in the troublesome Europe of today, as a strange picture of spiritual power and significance. He was born the son of a Hungarian plumber; he lives as "a strange doctor credited with marvelous cures," a quiet, prophetic voice among the shouts of nationalism, a disturbing presence to the priests and a menace to the politicians; albeit, an idol of the common people, his peasant friends.

When the author published *Gabriel Over the White House* he stirred our imagination with his predictive picture, parts of which we have seen come true. Today he gives us this story of "The Federation of Danubian States." It may be read for its remarkable picture of modern European intrigue and political machinations. Some will read it for its story, though these can hardly fail to find its deeper significance. Most important of all, it will be read for its amazingly skilful creation of the atmosphere of religion.

There have been attempts to draw a picture of Jesus in our civilization, to answer the question, "What would Jesus do?" *Destiny's Man* is NOT one of them! It is far more; it is a story of a man, thoroughly and completely of our own day, who has a spirit that may be called truly Christian. He is not of yesterday in any sense.

To be sure, Tweed has ingeniously reflected the story of Jesus in this book. Those who wish may find parallels by the score, both major and minor. The amazing thing is that even this does no harm to the gentle spirit of Zimri. The whole story remains a novel of today. It might even be safe to hazard the belief that many readers will miss the modern equivalents of the Gospel story—as they would in life as well as in fiction!

Be sure to read this book; it gives one a sense of the restored values of the novel.

ROBERT E. KEIGHTON.

THE LIVING RELIGIONS OF THE INDIAN PEOPLE. (Wilde Lectures, Oxford, 1932-1934.) Nicol Macnicol, D. Litt., D. D. London: Student Christian Movement Press. 1934. Pp. 324. 10s 6d.

THIS excellent book fills a long-standing need. We have a number of good books on the religions of India, the majority of which place the emphasis on the past. Such studies are valuable because the roots of present Indian religions strike deeply into the soil of the past. We needed however just such a study as this of Doctor Macnicol, keeping its focus on the living religions of a people who are profoundly religious in temperament and behavior. The primary purpose which the author states as investigating "that which by the help it brings, or is believed to bring, to the adherents of these religions, preserves these religions alive today" is excellently served in the book. He enables the reader to see these religions as living and active in aspiring hearts.

The survey includes six religions: Hinduism, Islam, Jainism, Sikhism, Zoroastrianism and Christianity. Three of these faiths, Hinduism, Jainism and Sikhism are indigenous to India. The other three entered India from other lands, but have become sufficiently acclimated as to be considered integral to the people. Another great religion—Buddhism—was born in India, but, unless Burma be considered a part of India, has long ceased to be a religion of significance in the land of its origin, and so does not receive special treatment.

Hinduism is rightly shown to be almost a collection of religions. It includes lower levels in which animistic, magical and ritualistic elements prevail, and numerically considered this is the greatest strength of Hinduism. Present-day religion includes many *bhakti* cults. This is probably the most vigorous religious expression in Hinduism today, and often attains noble forms, though it has at times run toward eroticism. Its emphasis on personal devotion leads it to be critical of the monism of the Vedanta in which moral and metaphysical distinctions tend to be obliterated. The religions of the Jainas and the Sikhs began as reforming movements within Hinduism, but still persist though the numbers of their adherents are small. Jainism is celebrated for the severity of the regimen demanded of its devotees. The Sikh faith is more a religion of devotion, like the *bhakti* cults.

There are certain tendencies that mark most of the religions in modern India. One of the most wholesome is the desire to eliminate elements of crudity and magical ceremonialism, and to seek higher standards of morality. The advance of scientific education is compelling such movements toward reformation. In India as elsewhere the gravest danger is that people, dissatisfied with the existing forms of religion, may turn to irreligion. It is a sign of vitality that there is so much desire to relate religion to the highest they know.

We are indebted to Doctor Macnicol for his splendid sketch of Indian Christianity. A religion professed by six million Indians and whose influence spreads far beyond them has a right to the attention of the scholar. There is emerging, moreover, an Indian form of Christianity, both as to its outward expression and its thought forms. It has already become an indigenous faith, rooted and grounded in the lives of a vigorous community.

No student of the Indian religions can afford to neglect this book which is marked by scholarly acumen and penetrating sympathy. The presence of the author, for many years a missionary in India, as special lecturer in several American institutions of learning this winter, adds to its immediate interest in this country.

A. STEWART WOODBURNE.

THE EVENING ALTAR. Carl Wallace Petty. Privately printed. First Baptist Church, Pittsburgh, Pa. 1932. Pp. 187. $1.00, plus postage of five cents in U. S. A.

THIS little volume is composed of sixteen radio talks. Their flavor is essentially devotional, meanwhile radiating the deep and vigorous personality of the beloved pastor of the First Church. They are privately published by Mrs. Petty, who rejoices that already several editions have been exhausted, and that they have been and are being translated into other tongues.

Courage, hope, fear, success, loyalty, and work are among the sixteen themes treated. The quality of these little messages are such that they may well outlive any other published work of this gifted preacher and author.

Doctor Petty's *Today's Jesus,* a collection of ten sermons, may also be had direct from Mrs. Petty or from The American Baptist Publication Society; price, $1.00.

W. R. McNUTT.

IF A MAN DIE. W. Crosby Bell. New York: Charles Scribner's Sons. 1934. Pp. 198. $1.75.

"IF a man die, shall he live again?" Strange and sad is the fact that this beloved teacher did not live to see this book in print. A triumphal message to his students attesting the assurance of immortality ended his career and crowns his manuscript.

The ultimate question which man puts to himself is that of immortality. And when he asks that question, his concern is for the individual; he will not be content with some answer of corporate immortality or about some vague Nirvana. The great presupposition to a satisfying answer is God, a Father who cares, knowing the worth of the individual. Viewed in the light of such a presupposition life's incompleteness here lays claim to immortality with opportunity for fuller and satisfying realization. That the hope is justified is vindicated by the resurrection of Jesus Christ.

The Christian views death as natural and not as a result of sin. Man confronts the issue of all life when he meets death; as a Christian, however, death is seen to be a mere incident in continuing life. The moment that closes the door here opens another yonder.

Among the demands of immortality, as here presented, is a space-time existence, otherwise continuity with this existence is lost. Continuity is essential in experience, consciousness, thought, and worth. Life beyond, to be of interest must be growing, active, and creative. Heavens of unending ease, absolute perfection, and unabridged satisfaction do not much bestir the imagination of the thoughtful.

There needs to be a rethinking of such issues as permanence, perfection, heaven, grace, and judgment. With these considerations the book ends.

The author in this volume, as in previous works, makes this particular reviewer desire to block out a series of about ten sermons, in this case on immortality, and then live impatiently until opportunity presents itself for their delivery. That is to say, Doctor Bell wrote clearly, convincingly, and helpfully. *If a Man Die* is the sort of book that pastors may commend to thoughtful lay people.

W. R. McNUTT.

Forerunners of a New Age. An Interpretative Report of a Conference on the Training of the Ministry of the Younger Churches, held in Newark, N. J., Saint Andrew's-tide, 1934. Basil Mathews. New York: International Missionary Council. 1934. Pp. 90.

The conference that met at Newark was the first of its kind to discuss seriously the problems connected with the training of the minister for service in non-Christian lands. The discussions were of a high order, but the conference reached no findings. The task of gathering up the results and interpreting them was committed to Prof. Basil Mathews, and the present brochure is the result. He points out that the time was opportune since it is evident that one era is about ended and we must blaze a fresh trail for the new era. The old era was individualistic and therefore in missions denominational in tone; the new is cooperative and hence Christian forces must work as a unity. Nowhere is that more apparent than in Christian education in the Orient, whether in theological or arts institutions. Not only is it imperative that there be cooperation because economic conditions preclude certain work ever being done unless we join hands and resources, but also because we can do a much higher grade of work. After all, Christian forces are bound by a common loyalty to the kingdom of God, and there is every reason for cooperative effort in the interests of a better trained ministry. Let it be added that the ministry in this sense includes lay leaders and women workers. Professor Mathews has done a magnificent job of correlating and interpreting this significant conference.

A. Stewart Woodburne.

The Mediator. A Study of the Central Doctrine of the Christian Faith. Emil Brunner. Translated by Olive Wyon. New York: The Macmillan Company. 1934. Pp. 622. $6.50.

Read the title with its explanatory subtitle and you have exactly the nub of the matter around which this rather lengthy, philosophical treatment builds itself. The author frankly states in the beginning that no religion is worth the name which does not claim to be a "revealed religion" since "through God alone can God be known." Now "revelation" means for Doctor Brunner "the emergence of the eternal basis of all phenomena into consciousness, the perception of something which was always true, the growing consciousness of a Divine Presence, which might have been perceived before, since it was there all the time." However, Christianity is distinct from every other religion in the nature of its belief in the Mediator through which God has revealed himself to us. "Whereas," says the author, "other religions think of revelation as universal in character, independent of a particular event—Christianity depends for its very existence on vital connection with an "accidental" fact of history with a real event in time and space, which, so it affirms, is unique, final revelation for time, eternity and the whole world." That, in a sentence, is the thesis of the entire book. That is, "Faith in the Mediator—in the event which took place once for all, a revealed atonement—*is* the Christian religion itself; it is the main point."

The author then, after dwelling considerably on the theology of Schleiermacher, Ritschl and Harnack, refutes the modern interpretation which would make Jesus merely the "best personality." The question, he says, is—Is he Christ or are we merely to think of him as the "highest summit that could be attained by humanity"? The book, of course, holds to the first, refuting on general scientific and philosophical

grounds, on grounds of historical biblical criticism, and of the Christological dogmas of the church the idea of a Jesus of history in whom one believes because of the "contagious power of example."

His treatment inevitably leads him into a discussion of the nature of sin which he holds to be no mere "matter of the will" but rather a "fact of nature." He then treats with the "gulf" that needs the Mediator. One has the feeling at this point that the author is not talking about the God of Jesus, but about the old God of wrath.

Under his section on the Person of the Mediator, he points out the distinct difference between the prophets and Jesus so as to show that Jesus was not simply the greatest prophet. He claims that modern thought has forsaken the question "Who is He?" to ask "How does He come to be what He is?" "This means," says Brunner, "that we have quitted the plane of revelation for that of phenomenon within history, both moral and religious; thus quietly and unconsciously the Biblical conception of revelation has been replaced by the modern idea of the symbol, that is, by something which gives concrete expression to an idea." Brunner holds incarnation to be the central truth. By that he means that Jesus is the eternal Son of God who "took upon Himself our humanity"; it was not a case of "Jesus acquiring divinity."

Speaking to the Work of the Mediator, he holds it to be preeminently that of revelation, and we can never be morally obedient to the Will of God, he feels, till we believe in the Mediatorship of Jesus.

CLARENCE W. CRANFORD.

ECONOMICS AND THE GOOD LIFE. F. Ernest Johnson, Executive Secretary, Department of Research and Education of the Federal Council of the Churches of Christ in America; and Professor of Education, Teachers College, Columbia University. With the collaboration of a group of consultants. New York: Association Press. 1934. Pp. xiii, 186. Cloth, $1.75; paper, $1.00.

THE task of this study is well articulated as that of imagining what the spirit of Christ would do if given free rein in the world of economic relations. Such studies are repeatedly necessary, for if the Christian way of life is to dominate, it must be in such a world. Economic relations, like everything human, are subject to constant change, so that Christian thinkers must come back again and again to this task.

Professor Johnson undertakes in the first chapter to offer an analysis of the good life. The values that the individual would like to realize in a Christian society include security, an opportunity to realize one's potentialities, a home, a vocation that affords a maximum of expression to one's gifts, a fair amount of leisure, freedom for mind and body, and a reconciliation between one's individual interests and those of the community. In this suggestive analysis, the reader could wish that the author had given more positive emphasis to the interpretation of these values. The major portion of the book is concerned with the factors of our present economic life in relation to the values that are sought. The author always has in mind that we should seek the good life within the framework of a democratic government, and it surely is clear that a democratic order is more in harmony with the Christian interpretation of the good life than any other that has been devised.

One of the finest chapters of the study is that which deals with The Problem of Human Nature. The traditional theological view of a depraved nature and the romantic liberal view of an essentially good nature are both rejected in favor of

the more enlightened view of the psychologists that human nature has potentialities for both selfishness and altruism. Sometimes it is one, and sometimes the other. Furthermore, there is nothing fixed about it. "You cannot keep it from changing." Therefore the remaking of human nature in accordance with Christian ideals is the constant ethical and religious problem. Such a task has very definite implications within the field of economic relations to the study of which this study directs us. It ought to be an admirable text for use in discussion groups, as well as offering a challenge to the individual reader.

A. Stewart Woodburne.

Education for Life with God. A Discussion of the Meaning of Religious Education. Wilfred Evans Powell. New York: Abingdon Press. 1934. Pp. 264. $2.00.

The author undertakes an appraisal of current trends in religious education and a restatement of purpose. Although the material was presented as a dissertation for the Doctor of Philosophy degree (Yale University), it is fairly free from academic trade-marks. It does register the subjective factor very definitely from time to time, for the writer is anxious to present his own convictions on major issues.

Powell makes one timely observation in his criticism of Coe and Soares, the men who have contributed most to principles of religious education. They were swept by an enthusiasm for the social gospel and social psychology to conceive of religion chiefly in terms of person-person relations. Religious education became increasingly identified with personal well-being in a well-controlled social order. Christian traditions and symbolism and, more particularly, the primacy of God in religious experience were pressed to the circumference of human interest.

It is doubtful if the author's substitute position will stand careful scrutiny. Although conceiving God as at the heart of the cosmic system and an immanent factor in our world relations, he supports the view with Protestant doctrinal claims rather than by a carefully rethought philosophy of theism. Besides, he begs for "a more adequate *idea* of God" at the expense of a more inspiring *ideal* of God in religious education. Not rational norms but dynamic symbols awaken loyalty in religion. Recognizing the central place that the figure of Christ holds in Christian education, he uncritically makes him one with the historic Jesus, and then turns about to idealize Jesus and circumscribe him to represent the kind of world view, purposes and teachings which the writer wants for our age. Do we not abuse the facts when we attempt to make the man of Galilee and the living spirit of Christ one and the same?

Many readers will thank Powell for raising fundamental questions in the field of religious education. For this reason his book is challenging.

Stewart G. Cole.

Cosmogonies of Our Fathers. Katherine Brownell Collier, Ph. D. New York: Columbia University Press. 1934. Pp. 500. $5.00.

For years the Faculty of Political Science of Columbia University has been issuing a series of books, *Studies in History, Economics and Public Law.* This volume by Doctor Collier is one of the series. By "our fathers," she means the people living between 1600 and 1800 A. D., as the subtitle, *Some Theories of the Seventeenth and Eighteenth Centuries,* indicates. She confines her material strictly to these two centuries. It is a painstaking, thorough and quite exhaustive research into the way in which the new scientific discussions of Copernicus, Kepler, Newton were recon-

ciled with established beliefs, whether derived from the Scriptures, or from Aristotle and Descartes.

The main purpose of the volume is to indicate how the new knowledge penetrated and affected the minds of contemporaries, rather than trace the scientific development itself. It is a well-known story, but not hitherto so elaborately told, nor so fully illustrated. It is a story filled with tragedy, pathos and humor—a human tale of how slowly new and permanently vital truths are incorporated into the general fund of knowledge and belief.

For information on the specific subject treated, *Cosmogonies of Our Fathers* is a rich treasure-house of information. Its numerous foot-notes, exhaustive bibliography, and thorough index, make it a valuable source-book for the period of time covered.

Milton G. Evans.

The Kingdom Within. Charles T. Webb. New York: The Macmillan Company. Pp. xix, 230. $2.00.

In this volume, prepared primarily for use with students in secondary schools, we have an interesting attempt to relate the personal and social aspects of Christian living. It is built on the thesis that the kingdom without can become the kingdom of God only as those individuals who compose its citizenry have already experienced that kingdom in their own hearts. It is a book worthy of a careful reading by adults, but in all probability its field of greatest usefulness will be with high school groups in church schools and young people's societies.

The book is divided into three parts. The first section has to do with the great Utopias of the past, both those conceived by great literary genius and those attempted as social experiments. The chapters in this section are primarily of value as background material for the discussions which follow.

The second part of the book develops the idea that the key to the kingdom without lies in the human character. This section emphasizes the well-known but seldom stressed truth that no Utopia can long exist if its citizens are not morally prepared to assume their share of responsibility. Power, intelligently directed, love exercised in human relationships and an open-minded, adventurous facing of future problems, coupled with a willingness to accept change, are pictured as the characteristics which the citizens of the future world must have.

The third section faces the other side of the picture—that outside factors play a part in the development of individual character. Here the student is led through a series of chapters considering the conditioning influence of the environment in which one lives on his character. But the author does not stop here. He goes on to show that these conditions must be changed before the kingdom of God, or Utopia, can be established. In this section the author deals with some of the current methods by which men propose to change these conditions. Capitalism, the organization of labor, socialism and communism pass in review. The author rejects these methods, and in the closing chapters suggests his own method under the caption, "The Road to Utopia."

The reviewer would recommend this book to leaders of young people of high school age. If it is to be used successfully, however, the leader would do well to read carefully the author's introduction and to make use of his suggestions concerning the use of this material in the classroom. Readers who are thinking seriously concerning a more just society and the part they can play in bringing it about will also find Mr. Webb's book interesting and thought-provoking.

John W. Thomas.

A Natural Approach to Philosophy. Lewis Guy Rohrbaugh, Ph. D. New York: Noble and Noble, Publishers, Inc. 1934. Pp. xiv, 481. $2.50.

This is not the ordinary formal "introduction to philosophy," nor "history of philosophy." It is a combination of both. It is not concerned simply with philosophy as an abstract discipline in a college curriculum, but with students who must orient themselves in their present-day world. The author thinks of philosophy as embodying the idea of wisdom with knowledge, and therefore as having practical cultural values for all thoughtful persons whatever their vocation may be. He interweaves biographical and historical material in such fashion as to enable the reader to perceive the origin and development of concepts. This puts the concept in touch with life, and makes it necessary to use the scientific and philosophic knowledge of each successive generation to illustrate all conceptions, and to indicate why new ones arise. By this method, the author has succeeded in putting into one volume what one usually finds in both an "Introduction and a History," and in making his readers feel that philosophy is not an academic matter only, but for the home and office and workshop. It is his method and purpose that justifies the descriptive word "natural" in the title of the book.

The volume consists of twenty-five chapters, which treat of all the subjects usually found in an Introduction and History of Philosophy, from early Greek thinkers to our contemporaries. To each chapter is appended a list of books for supplementary reading. A good index adds greatly to its value. It will not be surprising if *A Natural Approach to Philosophy* becomes a text-book in many college classrooms.

Milton G. Evans.

Faiths Men Live By. John Clark Archer. New York: Thomas Nelson and Sons. 1934. Pp. 497. $3.00.

Rare is the man who is able to write intelligently and comprehensively of the twelve great living faiths of today. But rarer still, perhaps, the man who can compress the results of such a study within the bounds of one volume and do so with literary and informing skill. Yet this is precisely what Professor Archer of Yale University has accomplished in his discussion of Confucianism, Taoism, Shinto, Hinduism, Jainism, Buddhism, Zoroastrianism, Sikhism, Judaism, Islam, Christianity as well as the religion of primitives.

In the more "national" religions the author has given a description of the lands in which they have had their birth and long existence thus interpreting the religion in terms of the life needs of the people whom it serves. An introductory chapter outlines the geography, climate, customs, and traditions in each of the nations of China, Japan and India in order that the setting for their religions in doctrine, cult and worship may the more clearly be understood.

One may say this and yet not fully agree with the author's definition of religion. It is difficult to understand why it should be defined as "a twofold quest. (1) It seeks for God and Truth. (2) It seeks adjustment to environment, including God." It would seem that the latter section includes the former.

It is a popularly written work and yet scholarly. The reader is made to realize why these are living faiths. A valuable part of the book is the two appendices. No. 1 is a Student's Manual which gives a list of questions and suggestions for study on each of the XVII chapters. Appendix II is a very comprehensive list of Collateral Readings.

R. E. E. Harkness.

BOOK NOTICES

THE EPIC FAST. Pyarelal. New York: Universal Publishing House. 1934. Pp. xii, 328. $1.00.

THIS volume from the pen of the private secretary to Mahatma Gandhi gives an account of his master's fast undertaken in September, 1932, as a protest against the proposal to consider the "untouchables" as a separate electorate in the new Indian constitution. To this description are added a number of relevant statements from Gandhi's own writings, as well as statements from public men in India and from foreign newspapers. India owes a tremendous debt to this great soul who has seen that untouchability is a blot on the good name of the land, and has been willing to "fast unto death," rather than consent to an arrangement that would perpetuate the evil. This is not the end of the struggle, but is a great step. It is of great historical value that this account was written while the facts were fresh and impressive.

FOR SUCH A TIME AS THIS. Addresses delivered before the Northern Baptist Convention meeting at Rochester, 1934. Philadelphia: The Judson Press. 1934. Pp. viii, 119.

THE addresses at the Northern Baptist Convention attained a high level of inspirational value. Many who did not hear them will now have the privilege of reading them. Dr. Poteat's address is given only in résumé, but happily is included in *Jesus and the Liberal Mind* now available from The Judson Press.

THE STORY OF THE OLD TESTAMENT. Edgar J. Goodspeed. Chicago: The University of Chicago Press. Pp. ix, 181. $1.00.

THE well-known author of *The Story of the New Testament* here presents a companion volume on the Old Testament in a small volume of some two hundred pages. The book is happy in its crisp, short sentences and its non-technical language. If the critic says it presents the "orthodoxy" of a quarter of a century ago, the layman will probably bless the author that he has not beclouded wisdom with a barrage of uninteresting critical material. Any schoolboy can read it easily, and any reader will find profit in it.

LEISURE IN OUR TIME. A Survey of Recreational Opportunities in Delaware County, Pennsylvania, 1934. Analysis and Interpretation by Stewart G. Cole. Prospect Park, Pa.: Harold G. Smith. 1934. Pp. 16 with 5 charts and 17 maps. $1.00.

THIS excellent report was prepared under the joint auspices of the Delaware County Park Board and Delaware County Welfare Council. The article in the present issue by Professor Cole is based on the report.

A CHRISTIAN YEAR. George P. Hedley. New York: The Macmillan Co. 1934. Pp. 249. $2.00.

THE idea of the Christian year is gaining favor among our church leaders, the idea of a broad and comprehensive program of preaching and general ministry.

In this volume is a hint of how the idea may be worked out; here are fifty-two brief and suggestive little homilies which cover the life and ministry of our Lord, and the carrying forward of his apostles. We do not commend the volume as a source of a year's sermons for some lazy minister, but as a sample of the sort of preaching program the creative man may wish to emulate.

TWENTY QUESTIONS ON THE ECONOMIC SECURITY OF THE PEOPLE. A Study Outline, prepared by the Industrial Department of the National Council of Young Men's Christian Associations in cooperation with a group of industrial, insurance and labor leaders. New York: The Association Press. 1934. Pp. 48. 25 cents.

THE twenty questions concerning economic security that are faced in this study outline are of paramount importance. The great sources of insecurity are unemployment, old age and sickness. This study faces the facts and considers what is involved in social insurance such as would cover these forms of insecurity. Various plans are considered, both those in operation in other nations, and those suggested for the consideration of our own Government. Three pages of bibliography add to the serviceableness of the study which deserves to be used widely.

BUDDHA, TRUTH AND BROTHERHOOD. Prepared by the Federation of all Young Buddhist Associations of Japan, and translated by a group of Japanese Scholars. Published by Dwight Goddard, Santa Barbara, California. 1934. Pp. xii, 166. Paper cover, $1.00; imitation leather, $1.50.

THIS little volume is a collection of Buddhist scriptures, designed to give the essential teachings of Buddha. They are arranged according to the familiar threefold division of Buddha, Truth (*Dhamma*) and Brotherhood (*Sangha*). It would have been more useful to scholars had the translations been from the original Pali or Sanskrit, with references to the sources.

CHRISTIANITY AND MARXISM. A Symposium. Francis A. Henson, Henry P. Van Dusen, Sidney Hook. New York: Polemic Publishers. 1934. Pp. 32. 25 cents.

THESE three papers were published originally in *The Christian Register*. They attempt to deal from different standpoints with the questions as to whether a man can at the same time be a Christian and a Communist. Both groups are concerned with saving the world, but they advocate widely different methods. We are still left with the impression that the final word on the question has not been written.

A RELIGIOUS SOLUTION TO THE SOCIAL PROBLEM. Howard H. Brinton, Ph. D. Pendle Hill Essays: Number Two. Wallingford, Pa.: Pendle Hill. 1934. Pp. 47. 25 cents.

THE social problem is defined by Doctor Brinton as seeking a remedy for excessive individualism while at the same time respecting the hard-won rights of the individual. The essay includes a short historical sketch of the problem, and shows that it has become accentuated by the humanistic and mechanistic tendencies of modern science. There have been three attempts to find a solution: (1) autocracy; (2) world-renunciation; and (3) the religiously integrated group. It is in the latter that hope lies, and the author maintains that the Friends' meeting is the best example of the desired type of group.

DRAMA IN THE CHURCH: A Manual of Religious Drama Production. Fred Eastman and Louis Wilson. New York: Willett, Clark and Company. 1933. Pp. ix, 197. $1.50.

DRAMATIC productions for many years were regarded with suspicion and disfavor by many church people, due largely to the inheritance of puritanical views which placed acting in the category of the sinful. This attitude, however, is rapidly disappearing today, and drama within the church is coming to the fore as a teaching agent of importance. An increasing demand for the religious play makes it imperative that every minister become acquainted with the techniques which are involved in preparation and staging. This volume sets forth those fundamental considerations which make for successful dramatization.

TESTAMENT OF LOVE. Hubert L. Simpson. New York: The Abingdon Press. 1935. Pp. 125. $1.00.

THIS little volume consists of a series of lenten meditations based on "The Seven Words from the Cross." This eminent Scottish preacher has the rare gift of combining the devotional with the intellectual in messages characterized by beauty of diction. The addresses are most appropriate for the lenten season.

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DOCTOR JONES is one of the outstanding men in the English pulpit today. This volume of sermons illustrates the breadth of his interest, his acquaintance with the urgent social and moral problems of the day, and his ability to present a strong Christian message suited to the needs of the hour.

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